

TELLS OF BABYLON

LIFE IN OLD LAND DESCRIBED BY MAN OF SCIENCE.

Prof. Delitzsch Has Delved Deeply Into Matter, and Graphically Portrays the Habits and Customs of Ancient Empire.

Prof. Friedrich Delitzsch, whom the kaiser, in an access of just enthusiasm, once described as "knowing more about Biblical culture than the Biblical chroniclers themselves," has just delivered a remarkable lecture on Old Babylon before the German Orient society. The records of Babylon, said the professor, are of especial interest now, for the destruction of the city seems to have been an exact parallel with the overwhelming of Messina. The goddess Ishtar, mother of all mankind, was much enraged after Babylon's destruction to find that Bel, the god of the earth, had been granted so much power, and the result was that for a thousand years there was not another earthquake.

Old Babylon in those days was smaller in extent than northern Italy. It was a flat, rainless land, intersected by hundreds of canals, and the Tigris and Euphrates, which then issued into the sea, were united by a big canal. Thousands of rowing and sailing boats, and of wicker canoes crowded the waterways. Everywhere was active life and a genuine culture. The whole country was crowded with small villages, built chiefly of reeds, but bricks and stone were used for important edifices. From 75 cents to \$3 annually was the rent of the average house. Every girl found a husband. Severe winter frosts and terrific summer heat made life disagreeable, and the country was overrun with lions and swarmed with myriads of flies, while parts were periodically swept by sandstorms.

The original civilized race of south and central Babylonia was the Sumerian, a tremendously gifted people, whose women for beauty rivaled the statues of ancient Greece. In north Babylonia the people were Semites. The later civilization was the result of a union of the two. Afterward followed the Chaldeans, whose king, Nebuchadnezzar, lived 1,000 years before Christ. It was the original Sumerians who invented cuneiform writing. They were great mathematicians, and had a sexagesimal system of counting, with separate signs for 1 and 10, but no zero. Prof. Delitzsch said he had himself found their clay tablets with multiplication and division tables, and their methods of calculating cubes and quadrates. The Sumerians went clean shaved, whereas the Semites all ways wore long beards and long hair.

In the third millennium before Christ the Babylonians were using gold and silver as a medium of exchange. This was an inevitable development, as trade and industry were already highly developed, and business was even carried on by companies and corporations. One of the oldest institutions of old Babylon was the banking firm of Egbi & Sons. Dealing in stocks on margins must have been a profligate business, as the Babylonian rate of interest for loans was usually 20 per cent. The Babylonians had no standing army, but they had a strong militia. Their ideas on sorcery and witchcraft are largely responsible for the superstitions on these subjects of western countries. It is possible, said the professor, that Christianity is also indebted to their heathen temples for the towers and steeples of its churches.

Vocal Training for Babies.

Babies like to imitate. They try to copy everything older people do. In his first playthings are pretty colored birds, for instance, and when mother holds up a bird, she sings a tone, always singing the same tone to the same colored bird, calling it do, re, or mi, as the case may be, it will be but a short time before baby will try to imitate the pitch, quality of tone and syllable; and before the ordinary child is a year old, or soon after, it could have the scale well fixed with voice, ear and eye.

A baby breathes naturally deep, easy and right.

And if he learns to sing softly, easily and sweetly before becoming self-conscious, the worst part of a vocal teacher's work would be done before the baby was old enough to insist upon doing things wrong, namely, "breathing and voice placing."—Fanny F. Hughey in the Etude.

Cost of an Education.

The average yearly expenditure a pupil in the public schools of this country is given as \$28.25 in the recently published report of the commissioner of education. In 1870 it was only \$15.55.

Nevada has the highest yearly expenditure, \$72.15 a pupil, followed by York with \$51.50. Montana with \$49.40 and California with \$49.29. In the south the expenditures a pupil range from \$6.37 for South Carolina to \$20.36 for West Virginia. The new state of Oklahoma spends \$15.75. New Mexico \$19.46, while Arizona with \$40.41 spends \$5.16 a pupil a year more than Oklahoma and New Mexico combined.

One-third of the states spend from \$25 to \$40 a pupil. "The fact that one-fourth spend less than \$15 and one-fourth spend more than \$45 is an indication," says the commissioner, "of the great variety in support of public education, and, I believe, in the opportunity afforded for school training in our various commonwealths."

ANCIENT METHOD OF HEALING

Laying on of Hands Is One of the Oldest Prescriptions Known to Men of Medicine.

For countless ages among barbaric, pagan and Christian peoples the belief was current that individuals diseased and "curtailed of their fair proportions" could be healed by "touch," by the "breath," by words and prayer, by the wearing of amulets and talismans, by "charms" of every conceivable and inconceivable kind. These superstitions, under various aliases, are remarkably in evidence even in the advanced civilization of our day. The healing of the sick by the application of hands is of vast antiquity. It is to be found in the records and the practices of the early Egyptians and Jews, the Assyrians and Indians. One of the earliest recorded examples is to be found in the Old Testament. We are told that Elisha brought to life a "dead" child by stretching himself three times upon the child and calling aloud to God.

Readers of history are acquainted with the supposed healing powers of the kingly "touch."

It was believed for a long time that living together and breathing upon a sickly person would produce salutary as well as harmful effects. Young children and virgins were supposed to have the power to "cure" by breathing upon the patient and sprinkling him with their own blood. This method of "cure" is mentioned by Galen, Pliny and Virgil. History tells us that the great Barbarossa, when dying, was advised by his Jewish doctor to have young, robust boys placed across his stomach, in lieu of fomentations. The following curious inscription, cut in marble, was discovered at Rome by the archaeologist Gomar:

To Asclepius and Health, this is erected by L. Claudius Herminippus, Who,

By the breath of young girls, lived 15 years and 5 days, at which physicians were no little surprised. Successive generations lead such a life!!!

A Teutonic writer, Hufeland by name, from his vast reservoir of experience, gravely informs us that "when we consider how efficacious for lameness are freshly opened animals, or the laying of a living animal upon any painful affection, we must feel convinced that these methods are not to be thrown aside."

Curing by "words" was common in the early ages. They cast out the disease spirits by exorcism. Ulysses, mythology has it, stopped a hemorrhage by words, stypic words, evidently. Cato cured sprains by the same means.

Various astrological signs inscribed upon amulets and talismans—of minerals or of metals—were supposed to prevent and to cure diseases when worn on the body of the sufferer. Herbs, roots, loadstones, bloodstones, pieces of amber, images of saints, were also worn for the same reason. The Buddhists, for instance, had a sort of religious reverence for the sapphire. They called it the stone of stones (optimus, quem telus medica gignit).—New York Medical Journal.

The Squaw Winter.

"When does the Indian summer come, anyway?" she asked.

"Why, it doesn't always come at all, but when it does come it comes just after the squaw winter," replied her friend.

"Squaw winter! Well, I never even heard of that before. When is that?"

"Well, the first protracted period of cold weather that we have is called the squaw winter out in the country. After this spell of frosty weather there are sometimes several days of unseasonable mildness and warmth that we call Indian summer. Some years there isn't any warm spell after the frost has well set in and we have no Indian summer. But the squaw winters always come. The years when there isn't any Indian summer the squaw winters just glide into the real hard winters so that you can't tell where one stops and the other begins. It is only when there is an Indian summer that you can distinguish the squaw winter."

Evening Things Up.

In Chicago, recently, a mutual friend introduced two men. One of them was smoking. Very deliberately he blew a lungful of smoke into the other man's face.

"That means trouble," gasped the other man, pulling off his coat.

"Oh, no," said the offender, calmly. "It didn't mean trouble last night when you blew smoke in my face."

"I never saw you before," stormed the smokee.

"No, but I've seen you," said the first man. "You passed me in an automobile last night and while you and I were waiting in a jam you blew a cloud of gasoline and oil smoke into my face that I'm tasting yet. Want to fight about that?"

"No," said the victim, "but I'd like to buy you a good cigar. That one you're smoking is worse than automobile smoke."

Peace was ratified at the corner drug store.

Bald Heads.

Thomas, five years old, came face to face the other day with an uncle he had never seen before, and noticed that this uncle had a bald head surrounded by a fringe of hair—such a head as the cartoonists used to draw of David B. Hill. This fact, added to the uncle's extreme height and thinness, excited Tommy's comment.

"Say, mamma," he said, turning to his mother, "my new uncle grew up so fast his hair didn't have time to reach the top of his head!"

FAR IN THE NORTH

MISSIONS FOUNDED IN THE LAND OF THE ESKIMOS.

Spread of Christianity Has Been Marked Among People of the Most Inhospitable Land on the Earth.

Rev. Dr. R. J. Renison, rector of St. Paul's Episcopal church, speaking here before a large congregation on missionary work among the Eskimos, said he considered the Eskimos the only civilized race in the world that were secure from the encroachment of the civilized white man and that therefore escaped extinction, or at least degradation, from contact with so-called civilization, a San Francisco dispatch says.

Unless the earth shall change its axis, thereby changing the climate of the bleak and inhospitable north, he said, no nation will ever attempt to deprive the Eskimo of his land. This peculiar people inhabit a vast territory, yet, notwithstanding the vastness of their domain, there is only one tribe. They speak the common language and have the same customs, whether in the Hudson bay country or in the Baffin's bay regions.

The speaker was unable to understand why they had chosen such a habitation, if they really had chosen it.

"In the brief three months of summer," said the speaker, "the Eskimo hunts the seal and walrus and engages in fishing to lay up a store of food for the nine months of winter, and when the winter comes he saws the hard snow into large blocks and with these builds a house in the shape of a bee hive, pours water over it and it freezes hard and makes a tight dwelling, secure against the wind. The opening of the door is so small that one must crawl on his hands and knees to enter the igloo. Bushes are spread upon the floor and seals' blubber in a hollowed stone is lighted and serves for lamp and cooking stove."

"In the Baffin's bay country the protestant Episcopal church has the most northerly mission in the world. It was founded 30 years ago by Rev. Mr. Peck, who, after learning the language, spent several years in converting the people of the ice-bound land. The first church building he erected was built of sealskins sewn together and when it was finished the dogs devoured it over night. The permanent church was built soon thereafter with lumber shipped from Canada."

"Mr. Peck found these people to have an innate sense of right and wrong and found them faithful and trustworthy in all respects. Before they became Christians the Eskimos used to kill all their aged and decrepit men and used to force the old women to commit suicide. This was done under what they conceived to be the stern law of necessity, but since that time the practice has been abandoned. They are sincere Christians, or at least those of them that have come within reach of the missionary influence."

The Mullet in Gulf Waters.

The mullet has always attracted a goodly share of attention. His fame is not circumscribed by the boundaries of the gulf. Whether the visitor be from the Atlantic or the Pacific coast or from the shores of the Mediterranean or the Baltic, he wants to see, examine and feast on the mullet.

He is the best known fish that swims. Some have a prejudice against him, but like all feelings of this nature, it rests on an unsubstantial foundation. It cannot bear investigation, for the mullet plays a greater part in appeasing the craving for sea foods than any fish that inhabits the waters of the gulf. He is here in summer and winter, in fall and in spring. When the fisherman contemplates his plight, when luck is against him and a feeling of depression creeps over him, the mullet, always ready to give him a helping hand, rushes into his seine and contributes to his fortune and to the gastronomic pleasure of the thousands of people to whom they are shipped. He is a regular standby. In prosperity and in adversity he is always in abundance.—Pascagoula Chronicle.

Well Guarded Trade Secrets.

There are two trade secrets at least that the world at large may never learn. One is the Chinese method of making the bright and beautiful color known as vermilion, or Chinese red; and the other is a Turkish secret—the infusing of the hardest steel with gold and silver.

Among the Chinese and the Turks these two secrets are well guarded. Apprentices before they are taken for either trade, must swear an iron-clad oath to reveal nothing of what passes in the workshop. These apprentices, furthermore, must belong to a family of standing, must pay a large sum by way of guarantee, and must furnish certificates of good character and honesty. These secrets have been handed down faithfully from one generation to another for hundreds of years.—The Sunday Magazine.

Doing Fairly Well.

Mrs. O. H. P. Belmont says "American women do not know how to bring up their children." No doubt there is some truth in what she says. A large number of the failures in life may be traced to improper training during childhood. There is no denying that mothers are of the very first importance; that there is great responsibility upon them, and that they make many mistakes that might be avoided if only some expert would tell them what to do. But Mrs. Belmont should not be too severe on them in their ignorance. She should realize that the American women are producing fair average results, considering the kind of material some of them have to work with. The American mothers may not know it all, but they are doing pretty well for a lot of blundering amateurs.

Up-to-Date Polar Toys.

"The latest French toys are all fur and ice and American flags and polar bears. Look here."

The salesman took down a cardboard representation of the white north. Two fur-clad figures, each holding an American flag, were labeled Cook and Peary, and a socket was labeled north pole. When the toy was wound the two figures fenced fiercely with their flags about the socket until, finally, one of them got his flagstaff into the hole.

"Here is a new north pole game," the salesman said. "This white pole is the pole itself, and the figure in white fur is Cook, while the one in black is Peary. The game is played by throwing dice. Each figure is advanced so many degrees, according to the number thrown. He wins, of course, who gets to the top of the pole first." Another toy was an Eskimo sledge containing a fur-clad explorer and drawn by six dogs. A turn of the key and the dogs galloped and the explorer flourished his long-lashed whip.

Curiosity Squelched.

At dinner the professor of history was seated between two young ladies, who, in accordance with their training in the art of conversation, sought to draw him out upon the subject in which he was most interested. They did not meet with much success; his answers were short—"Yes," "Oliver Cromwell," "No," "1492," and the like.

Finally one of them in desperation ventured:

"Professor, we were wondering only this afternoon, and none of us could remember; How many children did Mary, Queen of Scots, have?"

"This was too much," "Madam," said the professor, facing her with squelching dignity, "I am not a scandal-monger."

HAVING FUN AT THE TABLE

Stimulating the Appetite by Cheerfulness and Freedom from Worry Is a Good Thing.

It is astonishing to one who has not studied the subject thoughtfully to learn how completely under the control of the nervous system, or rather of the emotions, the entire digestive apparatus is.

It is a matter of everyday experience that the appetite is under the subjection of the feelings, although not of the will. The impulse to celebrate any good news by a dinner is founded upon the fact that when one is pleased and elated hunger is excited. In early times this hunger was gratified on the moment, just as the accompanying thirst too often is now, but the modern man usually defers his eating to a suitable occasion.

The loss of appetite caused by bad news or misfortune of any kind is too well known to need more than mention. Worry or physical fatigue will often act in the same way. The same causes that destroy the appetite will arrest or greatly retard the process of digestion. It is a matter of common experience that any disagreeable occurrence during or just after a meal will stop digestion and may bring on a bilious attack with headache, nausea and a coated tongue. Concentration of the mind or anxiety will act in the same way.

On the other hand, as the appetite is stimulated by good news and mental elation, so digestion is favored by whatever promotes gaiety and high spirits.

"Laugh and grow fat," like so many popular sayings, is an expression which contains much truth. Dyspepsia is a malady that will seldom be found in the family where the dinner gives occasion for cheerful talk and mirth; where all worry and "disgruntlement," and especially quarrelling, are under a ban.

Every member of the family should make it an absolute rule to put worry and all thoughts of business or study aside for the moment and to come to the table prepared to be light hearted and gay. This is not only a moral duty, but rests upon the very physical reason that his appetite will be better and his food will taste better and will be better digested.

In this connection it goes without saying that bills and disagreeable letters should never be the accompaniment of the morning meal, because a day started with chagrin is a very hard day to straighten out.—Youth's Companion.

Christian Burials at Jerusalem.

Until about fifty years ago Christians in Jerusalem, and Franciscans as well, were buried without a coffin, the latter simply in the habit of the order. At the grave the hood of the deceased was sewed shut over his face, and thus he was bedded in the earth. The former burial place of the Catholics was in the valley of the Cedron along side the Garden of Gethsemane at the foot of the Mount of Olives, where the Jews are still buried to-day. Only a century ago a new churchyard was laid out on Mount Zion, the place where King David and his successors are still buried. The exact spot is unknown, although many attempts have been made to find it. An old tradition says that about the fifth century some workmen accidentally penetrated this vault. They looked in and saw the magnificent sarcophagi, but in trying to enter, the chambers of the dead they were repulsed by flames of fire bursting forth from within. The frightened workmen closed the entrance to the vault, the exact location of which has been forgotten.

Not in Ade's Set.

The first time Mrs. Kendal, the English actress, went to Chicago the city editors sent reporters over to interview her.

Among them was George Ade, then working for the Record.

"How do you like Chicago, Mrs. Kendal?" he asked.

"Oh, I have not been here long enough to answer that, but I know I shall like it. I am so infatuated with your country, and I know I shall dearly love Chicago. I have met some charming Chicago people."

"Indeed," said Ade, "whom do you know?"

"Why, I have met Mr. Armour and Mr. Fairbanks and Mr. Higginbotham and several others. Do you know them?"

"Well," said Ade, "I have heard of them, but then, you know, all these you have mentioned are in trade. Good-morning!" — Saturday Evening Post.

A Forceful Style.

A teacher at an evening school had before her a class in which were many very rough lads.

"Suppose," said the teacher, "I should say, 'Look out, boys; here comes the police!' Would that be correct?"

"There was a silence. Finally a little fellow said, 'No'm; that wouldn't be right.'"

"Well," inquired the teacher, "how should it be said?"

"Cheese it, cullies; here comes a cop!" was the reply.—Tit-Bits.

His Charity.

He was poor, but otherwise honest, and he had just proposed to the heiress.

"Are you sure," she queried after the manner of her kind, "that you do not want to marry me for my money?"

"Of course I don't," he replied, "I am anxious to marry you because I haven't the heart to let you become an old maid merely because you happen to have a paltry half-million."—The Wasp.

WAS AN INSPIRATION

FIRST SINGING OF SANKEY'S MOST FAMOUS HYMN.

"The Ninety and Nine," So Powerful an Aid in Evangelistic Work, Was Not Planned by the Writer.

The religious faiths of the world have produced many remarkable and beautiful lyrics, such as Newman's "Lead, Kindly Light," the "Nearer, My God, to Thee" of Sarah Flower Adams, and Cowper's "God Moves in a Mysterious Way." Many of these were written under peculiarly dramatic circumstances, as was particularly the case with those of Cowper and John Henry Newman alluded to above, writes F. Reddell in the Milwaukee Sentinel.

But wide as has been their use and their application among Christians of all creeds and sects, there is one hymn that overshadows all others, whether we consider its widespread popularity or its wonderful evangelistic power. This hymn is "The Ninety and Nine," by the late Ira D. Sankey, long the musical associate of Dwight L. Moody. These two men together were the greatest soul winners ever known, and the success of their united work was undoubtedly largely traceable to Mr. Sankey's songs in general, and to "The Ninety and Nine" in particular. Its unique origin has often been described, but will bear repetition.

"When leaving Glasgow for Edinburgh with Mr. Moody, Mr. Sankey bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few verses in the corner of the page. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate.

"At first he could think of nothing but the Twenty-third Psalm, but that he had sung so often; his second thought was to sing the verses he had found in the paper but how could he be done when he had no tune for them? Then a thought came—to sing the verses he had found in the paper anyway. He put the verses before him, touched the keys of the organ, and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. After that it was easy to sing it. When he had finished the hymn the meeting was all broken down—throbbing all around him and ministers were sobbing all crying him."

Hundreds were converted then and there, while in subsequent years other thousands of souls were gathered in through the singing of "The Ninety and Nine."

Clearly the song was the result of a sudden inspiration so far as its musical setting was concerned, and it may be doubted if there was ever a similar case of spontaneous and subsequently successful composition.

"The Ninety and Nine" literally sang its way around the world. The simple paraphrase of the Scripture parable appeals to "all sorts and conditions of men," and the world's hymnology is the richer for that Sunday afternoon inspiration in the Scottish capital which came to Ira D. Sankey.

Smuggling Partridge Eggs.

A singular custom of smuggling by means of a dummy baby was brought to light by the city customs officials at northern station in Vienna.

Partridge eggs have for a long time been extensively stolen from preserved estates in Hungary, smuggled into Vienna and sold to poultry dealers, who hatched the eggs in incubators, brought up the birds by hand and sold them below the prices asked by more honest dealers.

A special lookout for smugglers has resulted in the arrest of two peasant women. Arriving in Vienna in the national Slavonian costume, each of them carried a baby tied, according to the invariable custom, to a cushion and so closely "packed" that only the face was visible.

The women were noticed to be a little agitated as they passed the customs, and they were followed home. It was then discovered that while one baby was a living child the other was a dummy. It consisted of a wax head, partly hidden by a shawl and a cap, while the cushion was filled with more than 600 partridge eggs.

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THE CHICKEN AND THE CAR

Not to Speak of the Pony, the Poodle, the Collie and Others Who Were in the Mixup.

A report is heard that Jack-built motor case is housed in the Green Bag. It says that as a motor car was passing quietly through a village in New England a chicken pursued by a cat suddenly crossed the road just in front of the automobile.

The sudden dash of the chicken and cat startled a pony, driven by two little girls, one of whom had a poodle in her lap. The poodle jumped out to give chase to the cat and fell on the road right in front of the car, causing its driver to pull up suddenly.

Just as this happened a collie traveling with its mistress in the car leaped out and chased the poodle, which frightened the pony so that it bolted toward the car. Seeing this, the chauffeur drove toward the gutter, but as the dogs were fighting there had to take another course, colliding finally with a stone wall and totally wrecking the machine.

The owner of the car brought an action for damages against the owner of the chicken, claiming that it was responsible for the damage. In giving judgment the court argued that there was no doubt as to the chicken having been the proximate cause of the accident, for had it not crossed the road the cat would not have scared the pony; had the pony not been scared the poodle would not have got out of the pony trap; had the poodle not done so the automobile would not have stopped and the collie and poodle would not have been in the gutter; had the collie and poodle not been in the gutter the cat would not have hung round to see things through; had the cat not remained on the scene the chicken would not have been trying to scale the wall, and had the chicken not been trying to do this the chauffeur would have kept his nerve and saved the machine from accident.

Yet though the chicken caused the accident the chicken's act was not in itself violent or dangerous. This chicken would doubtless have made a tender broiler; it was gentle and inoffensive, and not being *ferae naturae* its destruction of the automobile was unconscious and free from malice. Therefore the chicken not having exceeded its common law rights the action could not be maintained and judgment was accordingly entered for the defendant.

Bribery in Elections.

Bribery, according to an expert on the subject, first became a recognized mode of securing votes in the reign of Charles I. It was afterward improved upon by George III., who lost no opportunity of enforcing its claims as a good gate getter. "If," he wrote to his chief adviser on one occasion, "the duke of Northumberland requires some gold pills for the election it would be wrong not to satisfy him." The king was not altogether selfish in this matter of spending money, for the gold pills came out of his own medicine chest, the civil list, whereas his successors drew upon the secret service cash for the corruption of the voters.

In those days the British constitution worked on the principles of Mr. Quinton Dick, a wealthy West Indian planter, who explained his manner of election thus: "At the last election I spoke to my constituents, 'Gentlemen,' I said, 'my opponent is a very rich man with a large family. I am a very rich man, and I thank God that all I care for in the world is covered by my hat.' I put my hat on my head, and they returned me. That, sir, is the practical working of the British constitution."—London Daily News.

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