

SHYNESS AS A DISEASE.

The Agonies Suffered by Its Victims.—The Various Forms It Assumes.—A Case of Extreme Intensity.

None but those afflicted with this disease of shyness can rightfully understand the torture to which it dooms the victims of its mysterious pain. It is a disease, a pain, which takes all the sweetness out of life, all the joy out of pleasure all the sunshine out of summer. It destroys the morality of self-respect and blurs the clear line between truth and falsehood, reality and seeming. It annihilates the physical senses—making one deaf and blind and for all the essential purposes of ears, tongue and eyes—and reduces the mental powers to a condition not above that of a bit of protoplasmic jelly, just conscious of existence, no more.

Shyness is one of the things which, in the long course of the world, comes out in the flesh for all the years that time may last. Much intercourse with the world may pass away some of the larger excrescences and fine down some of the sharpest edges of the shyness, but there is to be brought to the surface under every new or unusual condition.

The shy girl who weeps into her handkerchief because she has to play, as she cheerfully and superbly—before the folk at the breaking up of the school, will be the shy maiden who says "No" from the very contradiction of her own fear, when every care of her being young, or her being a girl, or her being who lets a misunderstanding widen severance because she has not the courage to question her husband and ask him why?—the shy woman who offends her dearest friends by her visiting into disorder, because she is too timid to explain and too much "muddled and mixed" to understand how she appears to a world that only sees and hears and does not dissect nor penetrate.

Even into quite old age this painful quality keeps its hold on the character; and that strange anomaly—a shy old woman, or a shy old man, who shrinks from the rude touch of strength or the strangeness of novelty or the shame of self-revelation, like a school girl, and who seems to lie on the outside of her skin.

Shyness takes all forms and puts on all disguises. Sometimes it masquerades itself as reticence and modesty; sometimes as hold indifference or aloofness; sometimes as the poor wretch who is trembling in all his limbs and whose sole wish is that the earth should open and swallow him up like a second Korah; affords a faint gleam of light, he hopes will deceive those who are watching him and convince them that he is really a fine, brisk, bold sort of creature, fit to hold his own against any odds, and ready to give as much as he takes. In heart he is a moral coward and intellectual sensitive plant.

His shyness makes him easy to be "bluffed" by any bold, arrogant, who is what he only needs to be for these make-believes collapse if handled the right way, and their lion's skin is never quite large enough about the ears. Sometimes he carries this masquerading to the opposite extreme, and with very fear of himself becomes an assentant as rude and reckless as he is in reality sensitive and timid. No one would suspect that truth, which has not already had some kind of inkling of it. That loud voiced boaster—that contradictions impertinent—that free and easy joker—that pert travesty of a port snuffaker or a jaunty swagger, which has given some sage advice, the marriage settlement of what each is to bring is finally entered upon, the last but not the least important part of the ceremony.

Such are the civil marriages, lightly entered into and as lightly broken. On the shortest notice and for the slightest cause a couple will separate, the property being usually divided, the man taking the lion's share, and the woman Church marriages are more rare and are regarded as indissoluble; once husband and wife have partaken of the Holy Sacrament together they are united until death do them part.

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ABYSSINIAN WOMEN.

Their Civil and Religious Customs.—Description of their Dress.—Their Character.

Romanesque is rare in Abyssinia. When a girl has reached the discreet age of eight or nine she is considered to be in the matrimonial market. If she owns a few cattle or some other desirable property, a boy with half her wealth generally proposes to her father for her, and a bargain is driven over her as if she had no more sentiment in her than a cow, which doubtless is often the case. The engagement lasts usually about three or four months. Though the groom often sees his prospective father-in-law, he never lays eyes upon the bride unless he can bribe some female friend to show him stolen glances. The bride-to-be may previously have romped with her intended for years, but she would run screaming away if he were now to appear before her. In some cases the bride is carried off by force, like any woman leaving her father's house between betrothal and marriage will be bitten by a snake. As the wedding-day draws near, the girl is visited by her friends, and a certain special note, in a pond where a certain saint's day is celebrated for being the spot of the sole annual ablution of most of the inhabitants, and a *dais* or tower of green branches over a fountain of stakes is erected. In this great feast is given on the day before the marriage. All the hungry idlers round about strike by hook or crook to get in, about, squatting down on the ground, they eat themselves with 2 quivering raw meat of the cow that has just been killed and with the other Abyssinian delicacies. The distinguished guests beside the bride, putting their hands upon her forehead, wish her well, and she is given some sage advice. A well-greased for their pains. Meanwhile a similar feast is given in the groom's abode, and next morning he starts out with his friends, and from a crowd of onlookers, and from the rig themselves up in all the plumage they can possibly borrow, and, on approaching the bride's house, fire off their guns and have a sort of sham fight with arrows, and with the groom's nervousness. When the happy man has taken the seat of honor in the bridal bower his bride is brought in, wrapped up in a cloth almost like a mummy, and placed upon a stool. Then the groom is asked whether he wishes to marry the woman before him; they hook their fingers together under the cloth, or, perhaps, kiss one another, and, after any priest or priestess has given some sage advice, the marriage settlement of what each is to bring is finally entered upon, the last but not the least important part of the ceremony.

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BROKERS' COMMISSIONS.

Their Duties.—Description of their Office.—Their Character.

Generally speaking, brokers are of three classes. The first does a regular commission business; never speculates, except on occasions, and succeeds best. The second are the scalpers, who buy and sell in the hope of making one-eighth or one-quarter of one per cent profit. These are the physiologists of the institutions. Reading the faces of associates who have large orders, they buy with the intention of selling to them at a rise. The scalpers are busiest when there are more brokers than business. Too smart to buy, they usually die of pecuniary atrophy. The third class are the speculators, who buy and sell in the hope of making one-eighth or one-quarter of one per cent profit. These are the physiologists of the institutions. Reading the faces of associates who have large orders, they buy with the intention of selling to them at a rise. The scalpers are busiest when there are more brokers than business. Too smart to buy, they usually die of pecuniary atrophy. The third class are the speculators, who buy and sell in the hope of making one-eighth or one-quarter of one per cent profit.

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BONDED EMPLOYEES.

Their Duties.—Description of their Office.—Their Character.

How Emoluments are Checked by Surety Companies.—A Forensic Examination.

Clas Graham drew the money on a check for \$26,000 signed by his employer, Spencer, Trask & Co., oil broker, and took a train for Canada, but was stopped on the way only four later both man and money being back in town next day. The quickness of suspicion and action in the case of a man whose reputation had been good, was usually die of pecuniary atrophy. The third class are the speculators, who buy and sell in the hope of making one-eighth or one-quarter of one per cent profit. These are the physiologists of the institutions. Reading the faces of associates who have large orders, they buy with the intention of selling to them at a rise. The scalpers are busiest when there are more brokers than business. Too smart to buy, they usually die of pecuniary atrophy. The third class are the speculators, who buy and sell in the hope of making one-eighth or one-quarter of one per cent profit.

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SIBERIA.

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Its Manufacturing Industries and Commercial Importance.

In the region of the Amoor, the industries are of very small extent, chiefly on account of lack of means of transportation. The only possible communication at present is upon the river, and is completely closed during a great part of the year when the rivers are impassable for both boats and sledges. This is unfortunate, for on the banks of this immense territory, the important industrial interests.

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SCHOOL AND CHURCH.

Their Duties.—Description of their Office.—Their Character.

Nearly every village church in Russia has a bottle of water from the Jordan.

A young lady school teacher at St. Station, St. Petersburg County, has been severely injured by a fall from the top of a tall building, and is now in a dangerous condition.

Such are the civil marriages, lightly entered into and as lightly broken. On the shortest notice and for the slightest cause a couple will separate, the property being usually divided, the man taking the lion's share, and the woman Church marriages are more rare and are regarded as indissoluble; once husband and wife have partaken of the Holy Sacrament together they are united until death do them part.

Women often call each other such names as "my heart," "my mirror," "my enchanter," and men address women as "soft lips," "pretty friend," "my dear," and so on, as if they were a great desire to conceal the real name, and this is due to a singular superstition. The Abyssinians believe, as did the ancient Jews, that the devil often takes possession of a woman, and that if she is so possessed, she is no longer herself, but a demoniac. Carefully, however, blacksmiths are regarded with peculiar awe; they are supposed on occasions to change themselves into hyenas; moreover, as a sort of devil they enter into a woman's body, and sit in her seat, almost or quite equal to the Israelite's "sheep penitent." Not all the brokers receive this remuneration; some receive five or six times as much. Profit is proportional to size of sales and purchases. It is impossible, without possession of an abstract of each broker's business, to accurately estimate the amount of fictitious sales, and the amount of fictitious purchases.

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