ADVENTURES OF MAJOR NORTH

White Chief of The Pawnee Scouts-His Frontier Experience.

THE DANCES OF THE PAWNEES.

The Wonderful Medicine Dance-Medjeal Practice Among the Pawness-Their Supersti-

tions.

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[Written for the Sunday Bee by Alfred Sorenson,] Synorsis or Cdarres II. Omens of the War Pres-The Scalp Dance Wild Horse Dance Bull le Dance The Wooderful Medicine Dance Peculi arties of Medicine Mon-Pawnee Superstitions.

Dances and Superstitions of the Paw-

A description of the various dances of the Pawnees, as related to the writer by Major North, will serve to illustrate to a great extent some of their most interesting customs. The war dance, which was one of their most prominent ceremonies, took place immediately before the organization of a party to go out upon the warpath. The war-party, or more properly the horse-stealing party, had a captain, and always went out on foot, expecting to return on horseback with horses stolen from other tribes or from the whites. They all had lariats coiled up and thrown over their shoulders, and carried an extra supply of three pairs of moccasins and a few pounds of buffalo meat, which they packed on their backs. Their arms con-sisted of bows and arrows. The war-dance was held as a sort of invocation to the Deity or Great Spirit to assist them in their enterprise. The musicians had drums or tom-toms, and dried gourds filled with gravel stones, which they shook and rattled, and also sticks with the toes of antelopes or deer fastened to the end with sinew, so that they could be swung and rattled, there being forty or fifty toes on each stick. The musicians pounded their tom-toms and shook their gourds and rattles, making hideous music indeed, accompanying it with singing, as they called it, while the members of the war-party did the dancing. The dancers carried their weapons of war—the tomahawk, the war-club, and the bow and arrow-in their hands, and daubed their faces with war-paint, making themselves look as fierce and ugly as possible. The moment the music struck up they began their dancing, the group working toward the center, singing and yelling, passing between each other, and holding their weapons aloft, and keeping step to the doleful strains or thumps of the monotonous tom-tom. This dance always took place at night, and the party, generally numbering over forty braves, left the village at midnight, their traveling being done entirely under cover of the dark ness. During the day they secreted themselves and slept. On these expeditions the leader, who was generally chosen by a vote, carried a war-pipe, which was used as a sort of

PROPHETIC INDICATOR of good or evil luck or omen. The advance scouts, upon discovering a camp of their enemies, immediately reported to their leader, who then called a council. The Indians seated themselves on the ground, and the leader took his war-pipe and filled the bowl with kinnekinick. This pipe differed from the ordinary pipe in that it had no hole from the bowl to the stem. The leader, nevertheless, lit the tobacco and put the stem in his mouth, and if he succeeded in making the pipe continue to smoke it was re garded as a sign of good luck and that the Great Spirit would favor them in their undertaking. If it failed to smoke, then it was looked upon as an omen of bad luck, and an indication that the Great Spirit was displeased with them. If by some peculiar chance the pipe con tinued to emit smoke, they then proceeded, and as a rule made a good haul of horses or took a number of scalps from their Indian enemies; otherwise, they gave up the expedition and returned to their camp, so strong was their superstition regarding the omen of the pipe. These war-parties frequently trav-eled several hundred miles, and when they tried the war-pipe and it failed to smoke, they invariably abandoned the trip. If their leader had a single man killed on the trip, they never went out with him again, and his prospects as a leader were forever blighted. Immediately after the return of a war-party

A SCALP DANCE was invariably held if they had secured any scalps. They had just as big a dance over one scalp as over a dozen or more. The step of this dance was about the same as that of the war-dance. They formed a circle around the musicians and the squaws, who took part in the festivity and carried the scalps fastened to scalppoles, which they kept moving up and down. The circle moved from right to left, keeping perfect time with the music The Indians made up their songs to accompany the dance, from the incidents of the fight. After a song was completed the music stopped and a brief rest was taken, after which the dance was resumed, and in this way it was kept up for several hours in the presence of the whole village.

IN THE WILD HORSE DANCE they carried no weapons, but in many other respects it greatly resembled the war-dance. One of their number was selected to represent a wild horse by wearing a skin covering, generally that of a buffalo calf. A horse tail was fas-tened on behind, and one was tied to the neck to represent the mane. Being thus arrayed, he danced into the center of the group, and the Indians all danced around him and paid their respects to him. They regarded him as a sort of Deity from whom they thus invoked blessings and assistance in the chase for wild horses, immense herds of which roamed over the plains. This dance was given just before starting out on a round-up of wild horses. There were until recently many wild horses among the sand-hills of Northern Nebraska, The method of catching them is rather peculiar, as they are walked down. They have a regular course from one watering place to another. Between these stations they will run and tire themselves out, and a persevering walker in following them will finally cause them to become ex-hausted and to leave the regular runs, after which they can be driven anywhere and gathered into a herd of gentle

THE BUFFALO DANCE

was also of an invocatory nature, and was held just before the Indians started off on a buffalo hunt. They had two hunts a year-one in the winter and one in the summer. In this dance the warriors alone took part. They all dressed in buffalo robes, and danced in a stooping position to represent the buffalo. The movements were entirely different from those of any other dance, and they sang what they called the buffalo song. Immediately upon the conclusion of the

SONG AND DANCE the whole tribe moved, entirely abandon ing the vilinge, after eaching or secreting everything that they could not carry with them. This was done by digging holes in the ground, small at the mouth and then widening out like a cistern each hole being capable of holding four or five wagon-loads of stuff. Each lodge had a cache, and after depositing all their surplus property therein, they carefully closed the mouth with sticks, grass and dirt in such a way that it was almost impossible for anyone to discover any of these caches, all outward signs being cautiously removed from the vicinity. The work of caching was alway done at

night and with great secrecy. All their surplus meat and corn were stored in the caches. The Pawnees always had a large quantity of corn on hand, and frequently sold it to the whites. In 1861 and 1862 one contractor alone purchased more than fifty thousand bushels of corn from them. They were always

A COUN PLANTING PEOPLE, as far back as they can remember, while the Sioux on the other hand lived exclugively on most until they came in contact with the whites. The Pawnees claim that the Great Spirit first gave them their seed corn. Their corn differed somewhat from that raised by the whites. In starting

A BUFFALO HUNT the whole tribe moved in a body-men, women and children. The old Indians who had no horses trudged along on foot with the aid of sticks. The tribe generally remained out about three months. Upon reaching the buffalo country each of the four bands, into which the Pawnees were divided, saved a ouffalo from the first surround, and offered the four animals as burnt offerings to the Great Spirit. This sacrifice was quite an event among the Pawnees, ail of whom joined in the ceremony. The hearts and tongues of the buffaloes were cut out and carefully handled, and the heads were cut off, the horns and hair being left on. The hearts and tongues were thrown into the fire, and the heads of the sacred buffaloes were set facing the flames. This ceremony was made very solemn and impressive, and no white man or Indian was allowed to witness it if he were inclined in any way to make sport of it.

THE CORN DANCE was particularly for the benefit of the squaws who alone took part in it. formed a circle around a pole, on the top of which was tied a bunch of ears of sod-corn, the husks being stripped down and neatly braided. The squaws danced in a circle from left to right, single file, face to back. They were dressed in materials entirely of their own getting—dresses and moccasins and other articles of clothing all being made of furs or skins which they had obtained themselves. They were no material whatever selves. They were no material whatever that was made by man. The squaws held in their hands the old style of hoes used many years ago by the tribe. They were made out of buffalo shoulder-blades fastened to wooden handles with strings of sinew. The corn dance was the most beautiful dance that was ever known among the Indians of any tribe. The other, and the squaws while dancing went through the motions of hoeing corn, in perfect time with the music. It was step was entirely different from any in perfect time with the music. It was danced almost exclusively by the Pawnees, as nearly all other Indian tribes in early days were not corn-planters. Other tribes, who at times visited the Pawnees, pronounced it as the most beautiful and entertaining of all dances. The old bone hoes were regarded as the most sacred of their relies, and were guarded with great care and reverence, having had them handed down from generation to generation for hundreds of years, as the story goes. The corn dance always took place in May, just before corn-planting

The most wonderful and mysterious dance of the Pawnees was

THE MEDICINE DANCE. The more ignorant class of Indians be lieved that the Indian doctors or medicine men, as they were more generally called, could perform miracles and in fact do anything, and certainly some of their performances would lead even some white men to incline to the same belief. If there was any deception or sleight-ofhand in the mysterious deeds of the medicine men, they took great care never to divulge the secret. Many of their manoeuvres equalled, and perhaps excelled, the best prestigiatory acts of Houdin and Herman, the great illusionists. This dance partook of a religious character. During its performance they worshipped, in their peculiar way, by representation, the beaver, the otter, the buffalo, the horse, the deer, the elk, and in fact all the principal animals which brought them in a revenue or were of material assistance to them. The dance took place in a large open space in the center of the village, and the preparations and re-hearsals were begun three or four weeks before the day. Small arbors or houses were built out of evergreens for each of the Indians who represented the various animals that were the objects of worship These Indians were dressed to represent the animals. The one who took the part of the elk, for instance, was covered with an elk-skin, and wore horns made from the limbs of a tree. The one who played the bear was arrayed in a bear-skin; the one who appeared as the horse was rigged out with a horse tail and mane; the one who acted the role of the deer wore a deer's head and hide, and so on through the whole east of characters.

Everything having been made read

for the grand religious play, as it might appropriately be called, the whole tribe and invited guests assembled to witness the wonderful spectacle, everybody being expected to donate something for the benefit of the medicine men, who alone took part in this festival. The contribu-tions were generally very liberal, consisting of clothing, ornaments, furs, horses, and in fact almost everything, excepting articles of food. The Indians representing animals came out of their retreats by turns into the center of the arena, and after going through perfor-mances in imitation of the animals, they returned to their houses. The representative of the elk, for instance, then ran into the open space, threw his head proudly around, and looked wild and timid. So with the representative of the deer. The representative of the trotted out and charged around the ring, and three or four young Indians ran after him with lariats trying to catch him, but did not succeed, this being a part of the programme. They then held a consulta-tion, and an idea struck one of them. Ho procured a lariat, to which he fastened an arrow, and taking his bow he coiled the tariat in his hand and placed the arro w in position on the bow, and started after the "horse" which he chased around several times, finally shooting him in the back just below the shoulders, the arrow penetrating the skin and going through from side to side until the point stuck out. The "horse" instantly dropped to the ground, and one of the Indians who had been trying to eatch him, ran up and taking hold of the protuding point of the arrow pulled it and the lariat through until about the middle point of the lariat was reached. He then held on to one end of the lariat, while another Indian took hold of the other end. The "horse" soon began to show signs of re-turning life and endeavored to rise to his feet, and after a few apparently desperate attempts, he succeeded. His captors had him foul with the lariat, with which they led him around the circle, giving the spectators a good opportunity to see that there was no deception about the fariat being passed through and under the skin. The captive "horse" had on nothing but the mane and tail and a breech clout. No one discovered the least sign of fraud about the wonderful performance, which must have been very painful to the victim, who, however, be traved no signs of pain and bore it all with heroic endurance. The blood streamed down his sides, and everything went to show that the whole thing was genuine. The performance was of such a character as to require the utmost skill in its successful execution. The "horse"

was finally led back to his quarters, from which he did not again emerge. The "bear" next came out and was pursued by a number of Indians who shot at him with bows and arrows, but did not succeed in capturing him. The feroclous "beat" finally attacked one of the In-diaus, who was armed with a big knife, with which he actually stabbed the "beat" in the stomach. The entrails pro-truded from the wound, and were viewed

by the astonished multitude. After this exhibition the wounded 'bear' was led back to his pen, and that was the last seen of him. How all this was done is a mystery that has never been solved, but that it was actually performed as de-scribed we have the assurance of several reliable white men who have witnessed this dance, as it is called, and among them was Major North. The next act on the programme was still more mysterious. A naked boy, not more than six or seven years of age, was brought out to be sac-rificed. He was laid down on a buffalo robe, in the center of the circle, and the medicine men gathered around him and making a few passes and motions over him with their hands threw him into a They then deliberately

trance. They then deliberately CUT OFEN HIS STOMACH
in the presence of everybody, so that the least deception could have been detected. One of the medicine men then ran his fingers into the opening and brought out something to the surface which looked very much like the liver from which a small piece was cut liver, from which a small piece was cut and given to one of the Indians who ate it. The blood spurted from the opening and apparently the whole performance was genuine, but it looked too unreasonable for any intelligent person to believe that it was an actual occurrence. The so called liver was replaced in its proper po sition and the opening was closed again. The boy was then covered with a robe and was conveyed to the arbor from which he had been taken. It was not supposed by the Indians that the boy had been killed, although he showed no signs of life after the surgical operation, and during its per-formance he did not even scream or give any evidence of pain. What became of him was never known, to the white spec tators at least, and perhaps he was actnally killed, but the more reasonable sup-position in this case is that the boy was a "dummy," skillfully prepared for the oc-casion, and with regard to the "horse" and "bear" it is reasonable also to suppose that these performances were skill-ful feats of legerdemain or illusion. Even if such were really the case the feats ex-celled in skill and mystery anything ever done by the most wonderful illusionists that have ever lived. The sacrifice of the boy was the closing act of this apparently bloody drama. At intervals, or between acts, several experts entertained the audience by swallowing arrows, which they ran down their throats until the feathered ends were reached. They also swallowed smooth sticks of wood, about the length of an ordinary sword, and performed

of an ordinary sword, and performed other similar feats.

The dance now followed, during which the participants sang their religious songs in which thanks were offered to the Great Spirit for his assistance in successfully carrying out their programme. This music was of a solemn character, the songs were low, plaintiff and gutteral. The representatives of the animals did not appear again, but were kept out of sight in their retreats, into which no one was allowed to go except the medicine men. The step in this dance did not materially vary from that of the other dances, although the movements or figdances, atthough the movements or ng-ures were different, as they moved in couples facing each other, and passed through and intermingled. The dance began between 9 and 10 o'clock in the morning and continued until late in the evening. There were about forty or fifty medicine may who participated. fifty medicine men who participated.
THE MEDICINE MEN

or doctors were a peculiar class. The art of medicine, according to their notions, had been handed down from generation to generation. They had the r medical schools or classes, where men who wished to study medicine could learn all the dif-ferent kinds of roots and herbs, their qualities and uses. Whenever an appli-cation was made by an Indian to study medicine, the medicine men held a council and decided whether they would re-ceive him and give him instructions. If the applicant was known to be too giddy and wild, or was thought not to possess discretion or other necessary qualifica tions, ne was promptly rejected. The successful applicant had to be a man The price not make sport of the art. of tuition was very high, horses generally being given to the medicine men, who also required horses for their fees for medical attendance upon sick persons. There were among them good and poor doctors or quacks. A good doctor would not attend a poor family. Only the wealthy portion of the tribe, who could pay big fees, could avail themselves of the services of first-class, high-toned medicine men, who generally had more horses, obtained from their patients, than were owned by the head chief. They were a privileged class, always at home and never going out upon the war-path It is a well-known fact that in the treatment of a gun-shot wound, a broken timb, or a cut, the Indian doctors are very successful, some of their cures being perfectly wonderful. The Pawnee Indians never we ald allow the amputation of a limb, as they preferred death, and it is claimed that there never was a Pawnee who had a limb amputated. The Pawnees in preparing for battle always stripped themselves, first because they could handle themselves much better without the encumbrance of clothes, and, second, if they were wounded no cloth or fur would be shot into the wound to irritate it. They could thus dress a wound much easier, and it would heal very quickly.

SEPERSTITIONS.

The Pawnees were very superstitions If, in lighting a pipe, for instance, a blaze suddenly started out of it, they declared it to be a bad sign or omen, and if any thing of an unfortunate character occurred in a day or two they asserted that it was the fulfillment of the omen. They believed the Great Spirit to be an all-powerful being, seeing and hearing ev-erything. The thunder and the lightning were his voice, and they were afraid of it It is related by Major North that once upon a time the lightning struck a lodge and killed an Indian, and the other occupants rushed out in terror and set fire to the snattered lodge and burned it up together with the dead Indian. They believed that a great flood had once covered the earth, and that the large bones of the nastodons, which they occasionall found on the plains, were the bones of a giant race of men who once existed and who offended and defied the Deity by their haughty bearing and by making sport of the thunder and lightning. The Great Spirit determined to punish them, and accordingly sent a flood upon the earth to drown them, and when the low-land was submerged the giants defiantly said, "Come on with your flood; this isn't much of a storm yet." The rising water gradually drove them to the mountain tops, which finally become submerged, and the grants were all drowned. The flood subsided, and the Great Spirit placed upon the earth a man and woman of much smaller size than the giants, and from them sprang all the human races now existing, who the Great Spirit expected would obey his laws and offer up burnt sacrifices to him

[TO BE CONTINUED NEXT SUNDAY.]

The Retort Courteous Buffalo Courier: Two ladies arrived in Buffalo last Sunday on a visit to some relatives, and one tells the following amusing incident which occurred while amusing incident which occurred while they were en route over the Niagara branch of the Michigan Central, her companion being the victim. A diminutive boy was endeavoring to please the passengers and get a few pennies by singing comic songs in the car. When he had finished and was passing along the aisle with outstretched palms, making his collections, the lady in question said to him: "Don't you know it's wicked to sing songs Sunday?" The youngster looked at her for a second and, with a twinkle in his black eye, replied: "Don't you think it's wicked to travel Sunday?" The passengers roared and no more questions were gers roared and no more questions were

"GOD'S BEST GIFT TO MAN."

Wholesome Advice from One of Them on Making Men Endurable.

WOMAN'S BRAVEST BATTLE.

As Babies, Belles and Mothers-Boycotting Parlor Beaux-How to Make White Hards, Etc., Etc.

The Bravest Battle.

Joquin Miller.
The brayest battle that was every fought! Shall I tell you where and when? On the maps of the world you find it not; 'Twas tought by the mothers of men.

Nay, not with cannon or battle shot, With sword or nobler pen: Nay, not with elequent words, or thought, From the mouths of wonderful men.

But deep in the wall-up wo man's heart— Of a woman that would not yield But bravely, silently, bore her part— Lo! there is that battlefield!

No marshalling troop, no bivoauc song; No banner to gleam and wave! But, oh! these battles they last so long— From babyhood to the grave.

Can't Get Along Without Women. Mrs. Roland Lawton, in Webster county (Neb.) Winner: It is said that woman is God's best gift to man. Fitly spoken; all the ladies know that, and men do, too, but they don't like to acknowledge. We'd like to know how in creation the men could get along without the aid of the "wimmin folks." Why, just look at you forlorn subject who dejust look at yon forlorn subject who de-clares that the women are of no particular good and he wouldn't give a cigar for the whole clan, and see if his dilapi-dated waistcoat isn't minus the buttons, and the seams distended like the mouth of a hungry wolf, and his pantaloons require some patch work; it is sheer nonsense for them to talk about getting along without us, for that is out of the question. Fancy, if you can, the average man with his soiled palms compounding flour, water and lard into pastry; a fascinating spectacle we imagine; just arouse your imagina-tion and you can see him holding aloft the grimy mixture wondering how he is to extricate it or keep it on the table, as it persists in clinging to his fingers. Now he is mad, inexorably mad, and the next thing you know the "pie," table and all are hurled into the back yard in one indescribable mass. Just east your opties over the domicile of the man who prides himself in being called "a happy old hash" and there is where your! old bach," and there is where you will find sweet confusion in all its glory. But nevertheless, men are, generally speak-ing, good hearted, whole souled sort of beings, and all that is required is a little training at the hands of some good female to make them quite endurable. Gentlemen are very much like spoiled children; they require considerable pet-ting, a little scolding, a little coaxing and a little pure, good-natured persuading in order to manage them, for we "know whereof we affirm."

Not for Smokers. Some lady who has more reverence for the inspiration she draws from Helicon than for that imported from Havana, comes down in the following manner upon the patronsion the weed:

May never lady press his lips,
His proffered love returning,
Who makes a furnace of his mouth And keeps his chimney burning.

May each true woman shun his sight,
For fear his fumes might choke her,
And none but those who smoke themselves
Have kisses for a smoker.

Women and Money. By the author of "John Halifax, Gentle Every girl who is not entirely dependent on her male relatives—a position which, considering all the ups and downs ter-ought, by the time she is old enough to possess any money, to know exactly how much she has, where it is invested and what it ought yearly to bring in. By some knowledge of business—bank business, referring to checks, dividends, and so on-and as much of ordinary business as she can. To her information of a prac tical kind never comes amiss, especially the three golden rules, which have very rare exceptions. No investment of over 5 per cent is really safe; trust no one with your money without security, which ought to be as strict between the nearest and dearest friends as between strangers and lastly, keep all your affairs from day to day in as accurate order as if you had to die to-morrow. The mention of dying suggests another necessity-as soon as you are 21 years of age make your will. You will not die a day the sooner; you can alter it whenever you like; while the ease of mind it will be to you and the trouble it may save to those that come after you, are beyond telling. It cannot be too strongly impressed upon every girl who has or expects that not undesirable thing, "a little income of her own," what a fortunate responsibility this is, and how useful she may make it to others. Happier than the lot of many married women is that of the "unappropriated blessing," as I have heard an old maid who has her money, less or more, in her own hands, and can use it as she chooses, generously as wisely, without asking anybody's leave, and being accountable for it to no one. But then she must have learned from her youth up-ward how to use it, she must not spare any amount of trouble in the using of it, and she must console herself for many a onely regret-we are but human all of us!—with the thought that she has been trusted to be a steward of the Great Master. Such an old maid often does as much good in her generation as twenty married woman.

It Is Father's Baby.

Woman's Journal: Millions of mothers all over the United States gather their httle ones around them, never dreaming that by the law they have no right to these children. They do not know that the sole legal right to these children re-mains with the father, in all except three of the states. Most men do not know it. A majority of the fathers, if they did know it, would not assert their right as against a mother. But now and then a father who is as bad as the law knows his legal rights and assumes them. Not long ago, within a short ride of Boston by rail, lived a young man and his wife and their seven-months old baby. Apparently they were at peace and prosperous. One day the husband told his wife at noon that a certain family had sent her an carnest invitation to spend the afternoon. The wife said "she had too many things to do that day to go to visit." But the husband said, "You ought to go when they send for you. I will take care of the baby." Thus urged, the wife made ready and went. At 6 o'clock she came home. The house was locked, husband and baby gone. There was no letter to explain this sudden and unexpected absence sence. The neighbors knew nothing. Overwhelmed with grief and heartache for her nursing baby, the poor mother consulted a lawyer. By his advice, she forced an entrance to the nouse. How empty and desolate it seemed! It was evident that the husband had exercised his egal right and had taken the child where legal right and had taken the child where he pleased. All the neighbors sympathized with his wife. Men said that "if the wretch returned, he would deserve to be tarred and feathered." Execration was loud, deep and abundant, but one quiet woman who knew the law, said, "He is only as bad as the law which allows him the child." But every man said there the child." But every man said there was no such law. It was only after reference to the statutes, they could admit that here in Massachusetts a mar-

ried father to rob his dren, and that men who were so cruel, mean, and dastardly were only as bad as the law. There was but one opinion of the law and of the man. But that could not restore the tender, helpless babe to its mother. If others could sleep or rest, there was neither sleep nor rest for her. The parents of this husband lived in Can-nda. It was most likely be had taken ada. It was most likely he had taken the child to them. She had been to their home and knew how to find it, Making such arrangements as were possible, she started for Canada. The same night the husband returned. Not finding his wife, he surmised that she had gone for the chilo. He had carried it to his parents. He telegraphed them to take the child away and hide it. This they did. When the young mother appeared at the door of the parents of her husband with this measureless grief in her heart, his mother met her at the door. One would suppose that the heart of the old mother would have melted in sympathy for this grief-stricken young one. But not so. She sympathized with her son. It cannot now be told how it was managed, but the wife found the little one in a hot attic. he surmised that she had gone for the wife found the little one in a hot attic, evidently not having been washed since it left home, and she took it to her own father's house, where she is to-day in

The Girls Are Right. Milwankee Scatinel: A war has begun in Atlanta against the parlor beaux— young men who like to spend an agree-able evening with young ladies at their homes, but never ask the young ladies to go to the theatre or any other place where money is necessary. One young woman says, with disgust, that young men spend evenings in her parlor and tell her all about the performances they have attended alone.

dread of what may happen to her and it.

This is a timely and wholesome war-fare. Any evening numbers of young men can be seen at the Milwaukse theatres alone, although they are known to be society young men and indefatigable parlor beaux. They go to the theatre whenever there is anything worth seeing, alone, although they are able to take young ladies. There never was a time when young men were so indifferent to the instead of the property of the just claims of young ladies. There is an understood rule that the young man shall make some recognition of a courtesy at the hands of a young lady, but if he does this he certainly does no more. There is no escaping the conviction that the young man who is constantly enjoying the society of young ladies is a very mean spirited and selfish person if he attends a theatre alone. There are any number of charming women who do not require that a young man shall go to the expense of a carriage. They are willing to go by street car, or better yet, to walk, to the theatre. Any young man with the right sort of feeling is willing to go only haif as often and to take a young lady with

him.

The Atlanta girls resent their treatment not because of the loss of the theaconsideration the young men show. It is the indifference to one of the plainest rights of young women. They propose to use the cold shoulder hereafter. They do not intend that young men shall play the role of grand mogul and think it is enough if they smile on the young la-dies of an evening in the parlor. The girls are right about this.

Sweetheart, Farewell. William Cowan.

Beneath the whispering trees we lingered Hand clasped in hand my dearest love and I,

And he spoke words I never can forget,
Of tender trust and love until I die;
And with his eyes what lips would fail to

He spoke, what time ne said: "Sweetheart, farewell." With a sweet caress he clasped me to his

breast,
And looked upon me as with angel's eyes,
And kissed my brow, and kissed my lips, and The tears away that now began to rise;

ever the same tale of love would tel

What time he sadly spoke: "Sweetheart, fare-well." And so he went away, and I am weary Of nature's smiles-my heart is full of The long, long days without him are so dreary, And all the bright has faded out of life

Come back, my love, the old sweet tale to tell,

But never more to say: "Sweetheart fare-

How to Have White Hands. A little ammonia or borax in the water you wash your hands with, and that water just lukewarm, says the Popular Science News, will keep the skin clean and soft. A little oatmeal mixed with the water will whiten the hands. Many people use glycerine on their hands when they go to bed, wearing gloves to keep the bedding clean; but glycerine does not agree with every one. It makes some skins barsh and red. These people should rub their hands with dry oatmeal and wear gloves in bed. A good preparation for the hands at night is white of egg, with a grain of alum dissolved in it. 'Roman toilet paste' is merely white of egg, barley flour and honey. They say was used by the Romans in olden time. It is a first rate thing, but it does not do the work any better than outmeal. The roughest and hardest hands can be made soft and white in a month's time by doctoring them a little at bed-time; and all the tools you need are a nail-brush, a bottle of ammonia, a box of powdered borax, and a little tine, white sand to rub the stains off, or a cut of lemon, which will do better, for the neld of the lemon will clean anything.

Woman's Resources. Good Housekeeping: Women need to cultivate their own resources more. There are some who early recognize the difference of value between the perisha-ble and imperishable things of this earth. Every valuable possession has its added care and expense. People who were once in moderate circumstances, or poor, even, who grew wealthy, look back at the old life as one freer from cares, and happier. yet, if they were to go back to their early and simple style of living the world would severely criticise them. Every woman needs to keep up her list of old friends, and to make new ones, too; the family and children cannot meet all the wants that middle-aged people must have for friendship. Not any woman is so busy but that she can find time to write an occasional letter. If the friend to whom she owes a letter would come to see her she could may aside work and talk to her, and urge her to stay longer. One can stop on the street at the risk of taking pneumonia in winter to talk to a friend

for half an hour, and why cannot friends be civil when they do not meet? Pure air every day, which housekeepers need so much, would freshen them up till twice the amount of work could be ac-complished that there is, without the daily dragging sensation which one has who stays so closely indoors. There are many mothers and children who do not go out for a week of snowy or stormy weather and all grow irritable or cross, because they have failed to provide themselves with proper protection against storms—overshoes, leggings, rain-coats, or umbrellas. The English family, en-tire, goes out rain or shine. Health ranks first with them, as it should.

Women of the World. Jennie June claims the credit for the syndicate correspondence idea. Parisian journals speak of Sarah Bern iardt as a female Jacques Sullivan.

awyer, is preparing to lecture on Mary Hewitt, the well known English religious writer, has entered the Roman Catholic church.

Miss Clara Foltz, the San Francisco

large handwriting is much more fatiguing than a small or The entering class at Colby university

contains eight young women, the largest number ever belonging to one class.

The News, one of Washington's brightest and newsiest papers, is edited and

published by a woman, Miss Alice R. The opal is fashionable again. Queen Victoria has bestowed several of these stones upon her friends during the past

A report comes from Italy that Harriet Hosmor, the sculpiress, has invested much of her property in Keely motor

Mrs. Belva Lockwood, the lawver, is a woman of diversified talents. She threw a troublesome client out of the window of her office the other day.

general who made the famous charge at Gettysburg, has been appointed to a clerkship in the interior department. Mme. Anderson, of Stockholm, Sweden is granted by the king the freedom of the railways of that country as an aid to her

Mrs. Pickett, wife of the confederate

missionary labors for the promotion of temperance and social purity. Miss Lotta has always had the reputa-tion of possessing a well balanced head. She announces that she will retire from the stage before old age forces her to do so, and it is believed that she means it.

Women who aspire to academical hon ors in the German empire are looked upon with disdam and derision by men as well as by those of their own sex. They are excluded from colleges and

Miss Carrie White, president of the Washington territory Woman's Christian Temperance Union, is a member of the republican central committee. It is the only eash upon record of a woman occupying such a position. Mrs. Paran Stevens has become so frightfully aristocratic of late that people are recalling the day thirty years ago when she went out a bride from one of a

long row of factory hands' cottages in a New England manufacturing town. Mme. Catalini, the most famous singer of her time, gave concerts in Madrid in 1865 and 1866, at which four ounces of gold, or \$105, was charged as the price of admission. Thus it appears that the terms made by modern warblers are not

without precedent Mrs. Mary A Livermore, in her lecture urges upon parents to prepare their daughters as they do their sons for the duties of life and citizenship, in order that they may by their example exert as great an influence on the present and fu-ture as was exerted in the past by the wo-

men of the revolution. In Iowa 955 women own and direct farms, 18 direct stock farms, 5 own greenhouses, 90 manage market gardens, 13 serve as county superintendents, 37 manage intermediate institutions of learning, 125 are physicians, 49 are registered pharmaeists, 5 attorneys-at-law, 10 min-isters, 3 dentists, 110 professional nurses, and 1 is civil engineer.

Industrial Schools

Harper's Young People: The United States was the last of the industrial nations to found industrial institutions on a liberal scale, but now that we have entered upon the work we are proceed-ing in it with our usual activity. We have now an Industrial College at Worcester, Mass., which has an endowment of about \$500,000. This was founded in 1868, and it is now in the full tide of successful operation. In 1871 was founded the Stevens Institute of Technology at Hoboken, N. J., at an expenditure of \$650,000, In 1872 the Towne Scientific School, of Philadelphia, was organized, with an endowment of a round million. the same year Green's School of the same year Bringeton, N. J., Science was opened at Princeton, N. J., with an endowment of \$500,000. The Pardee Department of Lafayette College, at Easton, Pa., was opened in 1873. with an endowment of \$500,000. Miller Industrial School of Batesy Va., with an endowment of \$1,000,000, was organized in 1878. The Case School of Applied Science, founded in 1881 at Cleveland. O., boasts an endowment of \$1.250,000. Besides, there is the Rose Polytechnic Institute, of Terre Haute, Ind., founded in 1883, with an endowment approaching \$750,000. We need not mention institutions so well known as the Cooper Institute, of New York, the Institute of Technology, in Boston, and many others, most of them founded during the past fifteen years,

Each of these establishments has its peculiarities of plan and discipline. Three remarks, however, apply to them

An industrial school is not a place suited to little boys. Until a boy has passed 14 he is entitled to as much play s health and circumstances will allow. His best exercise is hearty, honest play in the open air, and he does not take naturally to study industry in a shop. Accordingly, most of our industrial schools very properly require that the student shall have completed 15 years before entering. At 16 a lad properly constituted desires and needs labor. His realth requires it, and the interests of his mind requires it.

We may further observe that an industrial college is of necessity an expensive institution. It requires a great amount of inclosed space, much expensive machinery and apparatus, two sets or kinds of instructors, and a great deal of materfal more or less costly. At Worcester, for example, although benevolent and patriotic men have bestowed upon it liberal gifts, few students will be able to get along with less than \$500 a year, and during the school year of forty-two weeks the students cannot earn money without falling behind in their classes. It is true that a certain number of pupils in consideration of a state grant, receive tuition free; but the mere fuition, as every one nows, is but a small fraction of the stu-

dent's expenses.

Nor is an industrial college a place students without a natural aptitude for science and the mechanic arts. At a terary college it is often the case that a arge number of students are found who no inclination to learning. They are there because it is the custon of the country for young of liberal circumstances to graduate from a college. They can misuse much of their time, and yet just avoid being dropped. An industrial college offers no such tempta-tion to idleness, and no such opportunities for obtaining ill-earned honors. Students go to them to obtain a knowledge of and a mastery over material things As a rule they go because they want to learn, and because they must speedily acquire some skill or knowledge by which can subsist.

college are generally four in number, and the course usually requires three years. The graduates find little difficulty in obtaining employment The classes in an industrial or technical in obtaining employment, because, if nothing else offers, they have a trade or two at their fingers' ends. Commonly they obtain engagements as draught-men, assistant engineers, assayers, de signers, chemists, assistant superintendents of works, and instructors in the arts and sciences they have learned at the

college.
Ellet, who built the first wire suspen sion bridge in the United States, over the Schuylkill at Philadelphia, and who also built the first bridge over the Niagara, was the graduate of a French technical school. Mr. Roebling, the elder, who planned the wonderful Brooklyn bridge, was a graduate of the Berlin Polytechnic

Our own industrial colleges are too re cent to have given the world such splen-did proofs of utility as these men afford. Nevertheless, a very long list could be given of professors, civil engir ters, man-agers of works and inventors who were trained in the industrial and technical Miss Braddon, the novelist, says that a | colleges of the United State s.

SIGHTS IN ITALIAN CITIES.

Oslebrating the Fete of the Nativity of the Virgin in the Milan Cathedral.

SUCCI, THE HUNGRY MAN.

The Fasting Freaks of a Disciple of Tanner-A Visit to the Studios of the Sculptors, Pagani and Brogi.

MILAN, Sept. 12 .- [Correspondence of the BEE |- It is the custom here, as in many other parts of Europe, to celebrate the namesday instead of the birthday of person-that is, to honor the birthday of the saint whose name you bear. If one happens to have more than one baptismal name, of course, only the first is regarded. Wednesday was the fete of the Nativity of the Virgin, and from early morning until night, men and boys were to be seen on the streets bearing beautiful floral designs, or baskets of fruit to the fortunate Marias of Milan. High mass, at II o'clock in the morning, drew crowds of people to the cathedral. The sight of several thousands kneeling in the vast church, while the long proession of archbishops, priests and prelates wound slowly 'round through the transepts and massive pillars, and the splendid organ peals and rich voices of the choir boys echoing from every corner and archway rendered the service very impressive. The two royal boxes, one under each organ near the high altar, were occupied by the court ladies at present in Milan.

IN THE AFTERNOON there were several good open-air con-

certs, as there always are on fete days here, and a new opera, entitled "Don Cesare di Bazan," was presented at the Manzoni theater in the evening. The work is chiefly remarkable for being one of the few attempts made by any singer at composition. Sparapini, the author, is a well known baritone, whose praises are sung from one end of Italy to the other, and though his undertaking has not been crowned with complete success, t has been treated with respect and good

will by public and press.

SUCCI THE "HUNGRY MAN,"
as he is called, is at present monopolizing the attention, not alone of Italy, but of all Europe. He was born in the little town of Forli the attention, not alone of Italy, but of all Europe. He was born in the little town of Forli, in Romagna, and at the age of twenty he became a sea captain. Later on he was engaged in business in Zanzibar and central Africa for eight years, and about six months ago appeared again in Italy with a bottle of some dark fluid, which he declared would enable him to fast longer than any one some dark fluid, which he declared would enable him to fast longer than any one had ever been able to before, and without suffering any weakness. He commenced with a trial of ten days, following it up immediately with one of iffeen and another of twenty. By that time he was well advertised, and tifty of the most prominent men of Milan, including many physicians and several of the nobility agreed to watch him closely during a fast of a month. So at 6 a. m. August 19th., he went into a room entirely alone and prepared his beverage, which, before drinkpared his beverage, which, before drinking, he permitted the doctors to look at but not examine. Then he swallowed the entire contents of the bottle, and

HAS TAKEN NOTHING SINCE, except about four hundred and fifty grains of Vichy water on an average every day. He declared he would weigh thirty pounds less at the end of the month than when he commenced, and in twenty seven days has lost exactly twenty-seven pounds. He sleeps usually 9 hours out of the twenty-four, swims an hour, rides horseback daily, goes through the severest gymnastic exercises, and sees about eight hundred visitors during the afternoon and evening. His physical strength is most remarkable, for he shows no signs of fatigue after the greatest ex-ertion. Yesterday the doctors talked to him of different dishes, for which he was known to have a preference, without being able to excite the slightest interest in them. Saturday at 6 a. m. he breaks his fast by taking a bowl of broth. Then at noon he will take his first hearty meal, for which he has already made out his bill of fare. From here he goes to Paris, after a rest of a fortnight, and proposes to fast for forty days in the same manner.

VISITING THE STUDIOS. Last week we visited the studios of the sculptors, Pagani and Brogi. Pagani, after finishing the monument to Victor Emanuel (now in the "Gardens" at Genoa) had an order for another from the municipality of Breseia, for which he will receive \$16,000. He is, at present, at work upon a statue of Donizetti, which represents the composer reclining in an arm-chair, holding in his hands his last work. Pagani's studio consists of four good sized rooms, one of which he works . The others contain many beautiful things, the most attractive of all being an exquisite figure of a Peri (the spirit made so famous by Moore). The graceful, girlish form seems resting on a cloud, the head bent, and the right hand ex-tended, while the left attempts to hide tself among the soft feathers of her lovely wings, which the little creature has drawn so daintily around her lithe body. The expression and gesture de-note a sorrow and dismay that cannot but touch one, and the finesse shown in the handling of the subject is decidedly THOUGH A COMPARATIVELY NEW CREA-

TION Pagani has already sold two copies of it, one to an English lord and the other to an Italian noble for his villa on the lake. The figure is life-size and was exhibited last year. Brogi is a much younger artist than Pagani, being but thirty years of age, and very much praised and talked of at present. He placed in the exhibi-tion, this year, a half-length marble fig-ure of Cleopatra of immense proportions It immediately created a furore and was given the place of honor. The magnificent head of the Egyptian queen is slightly inclined, while she watches intently the venomous little adder on her left arm. Only the vents in the temples, and the almost imperceptible tightening of the chords of the left arm show any signs of agitation. The power of the statue is wonderful, and a most brilliant future is predicted for the young sculptor,
Mikiam Chass.

Mrs. Cleveland's Canary and Mouse, Washington Letter to the St. Louis Re-publican: Mrs. Cleveland shows a de-ided fondness for pets, and has in her dressing room two upon which she be-stows much of her attention. The one occupying a place of prominence is a satey looking little cauary, who swings from a tiny trapeze or hops about his gilt cage, trilling in a most charming manner. This little fellow, who was hatched out on the day upon which Presi-dent Cleveland was nominated, and was for that reason presented to him by a friend, was established in the White house a year or more prior to the advent

of his young mistress, for whom he shows a decided preference.

The other pet, a little white mouse, is quite sleek and pretty, but is by no means so attractive as the canary. Confined in a wire cage, in one end of which is a revolving cylinder for his amusement and various contrivances for his comfort, he ignored them all and spends most of the the snugry curied upon one side of the sloping tin roof, to which he efings in a mysterious manuer, while he passed the hours in siumber profound.