WANDERING OF UNEASY SOULS

Strange Beliefs of Ancient and Heathen Nations.

THE PLURALITY OF THE SOUL.

Position of Mice and Birds in the Folk Lore of the Soul—The Milky-Way a Mouse Path.

Beliefs About the Soul.

E. A. Guest in Popular Science Monthly, December.

From the standpoint of primitive man it seems impossible for him to escape the conviction of a plurality of souls or the belief of their survival after death. Troubled by no psychical problems, accepting all things with an unreasoning faith, the phenomena of dreams, of coma attending swoons, of apoplexy, and of kindred affections, are explicable only on the supposition of a plural soul. He lies down on his rude couch, closes his eyes, and in an instant is living over the scenes of his daily life. He visits again far-distant hunting grounds, renews once more the joys and fatigues of the chase, indulges in his savage warfare, and encounters adventures at once weird and abnormal. The dead—those who have for years been moldering on the earth—come back and speak to him, and renew once more the pleasures of his social life. His body lies immovable, life and warmth remain with it, his breath comes and goes, his pulse throbs in his waking hours, but he in the meantime has traversed leagues and leagues of forests, crossed broad rivers, scalped an enemy, or killed some savage wild beast. Upon the supposition of a dual soul, the mystery of sleep is at once explicable. While one soul stays and watches over the body, the other soul has gone out to roam over the world at will.

This explanation of dreams seems to have received wide-spread recognition alike with the early civilized and savage races of men. The Chinese thought that the soul in dreams went out in a nightly ramble even to foreign lands. One day when the "spiritual man" of Tih Kwalee, one of the gentry, was out roaming around, a wild beast found his body and ate it; so, when the spirit returned, it found only the skeleton, but fortunately near by was a beggar's corpse, black and lame; this he took as a substitute for his own body, and always afterwards walked with a staff. The Japanese believe that, if a sleeper is awakened suddenly and violently, he will die, because his soul is then rambling at a distance, and can not return to the body in time before it is awakened. This soul is supposed to have form and color, and to be a small, round, black body, and its adventures, when in the disembodied state, form a standard subject for Japanese novels and imaginative literature. Pliny tells us that the soul of Hermotinus, one of the embodiments of Pythagoras, was in the habit of leaving his body and wandering into distant countries, whence it brought back numerous accounts of various things which could not have been obtained by any one but a person who was present. The body in the meantime was left apparently lifeless. At last his enemies burned the body, so that the soul, on its return, was, as it were, deprived of its sheath. St. Augustine tells the story of a man who visited another and expounded a certain passage in Plato, which formerly he had refused to do, and afterward, when questioned why he had changed his mind, denied that he had, but admitted that in a dream he had expounded the passage. At the Temple of Isis, in Alexandria, an Egyptian priest, in the presence of Plotinus and his disciple Porphyry, drew a magical circle on the ground, decked out with the customary astrological signs, and then invoked from the body of Plotinus his own soul, so that he stood face to face with it. Goethe positively asserts that he had a similar experience. Aristophanes tells us that Pisander betook himself to a certain lake to see his soul, which had deserted him, evoked by Socrates.

The belief of savages in the possibility of the soul leaving the body during life has been widely traced. In western Africa, when a man wakes up with a pain in his body or muscles, it is because his spirit has wandered abroad in the night and been flogged by some other spirit. The Feejeeans believe that the spirit of a man will leave the body to trouble other people when asleep, and, when and one faints or dies, his spirit can be brought back by calling after it. Du Boise tells us that in China often at night is heard the weird sound of a man calling back the body of a sick child. In the streets a cloth will be spread on the ground, with some beans thrown on it. An old woman stands by it, and calls the child by name: "Ah, do come back!" A voice up-stairs responds, "Ah!" Or the mother goes in front with a lighted lantern in hand, burning paper money at every corner. The father follows with the sick boy's clothing in his hat, crying, "My son come back, come back!" An insect on the roof is caught, folded nicely in paper, and put beside the sick boy's pillow, and thus the lost soul is found. Sickness comes from losing his soul, and recovery follows its return home. Le Cierc recounts a story, current among the Algonquins, of an old Indian chief, whose favorite son having died, journeyed to the lane of souls for his recovery. When once there, he begged so hard for his son's soul that the Indian Pluto finally gave it to him in the form and size of a nut, which, by pressing between his hands, he forced into a small leather bag. Instructed to place the soul in the body of his son, who thereupon whould come to life, the happy father hastened back, where he was greeted with dancing and rejoicing. Wishing to take part in these festivities, he handed the boy's soul for safe keeping into the hands of a squaw. Tempted by a curiosity which has proved so fatal in all religious cults, the woman opened the bag to peep into it, when the soul escaped and returned to the land of the dead. Turner tells us that the soul of Puepuemai was wrapped up and carried around in a leaf. The Ojibways describe how one of their chiefs died, but while they were watching the body on the third night, his shadow came back into it, and he sat up and told them how he had traveled to the river of Death, but had been stopped there and sent back to his people. The Malays do not like to wake a sleeper, lest they should hurt him by disturbing his body when his soul is out. Sir John Lubbock has traced this belief in the power of the soul to leave and return to the body to the inhabitants of Madagascar, the Veddahs of Ceylon, the Mangaujas of South and the Yorubans of West Africa, the Tongans, the Peruvians and other tribes.

Frequently the soul in its mundane journeyings took the visible guise of some animal. Grimm tells us how King Gunthram's soul, while he slept on his faithful follower's lap, came out of his mouth in the form of a snake and attempted to cross a stream. To aid the snake, the henchman bridges the stream with his sword, when it passes over, goes up a hill, and, after a little, returns and enters the king's mouth. Presently the king wakes, and relates how in a dream he had crossed an iron bridge, and entered a mountain filled with gold. Claud Paradin, in his "Symbola Heroica," has a variant of this wonderful dream, accompanying the legend with an engraving of a sword with a small animal—possibly a mouse—standing on the blade, and the motto, "Sic sopor irrupit." In this variant the king returns to his palace and summons all the wise men of his kingdom to interpret the dream, and for once in the world's history the opinions of the savants were unanimous. A large treasure was concealed in the hill, and its existence was thus revealed by a miracle.

Hugh Miller illustrates the Celtic theory of dreams by a similar legend. Two young men, sitting on a mossy bank overhanging a small cascade, one of them, overcome by the heat of the day, falls asleep, when his companion is surprised to see issue from his mouth a little indistinct form scarcely larger than a humble-bee, which disappears over the cascade. The watcher in alarm tries to waken his companion, but, before he succeeds, the cloud-like creature returns and enters the sleeper's mouth. Then he opens his eyes and relates a wonderful dream; how he crossed a broad river on a bridge of silver, and found on the further shore heaps of gold and jewels. It is more frequently the guise of a mouse that the wandering soul delights to masquerade in, though, according to Grimm, it is the devil's brides out of whose mouths the soul runs in the shape of a red mouse. Thus we are told that in Thuringia a servant girl fell asleep while her companions were shelling nuts, when they observed a little red mouse creep out from her parted lips and run out of the window. One of those present then shook the sleeper, but not succeeding in waking her, moved her to another place. Presently the mouse ran back to the former place, and dashed about, seeking the girl, but, not finding her, it vanished, when the girl instantly died. A miller, cutting firewood in the Black Forest, fell asleep over his work, when his man saw a mouse creep out of his mouth and run away; every one searched for the animal but could not find it, and the miller never awoke. In Bohemia it was considered dangerous to go to sleep while thirsty, as the soul was sure to wander abroad in search of water. Baring Gould tells the story of three laborers, having lost their way in the woods, and parched with thirst, seeking in vain for water. At last one of them lay down and fell asleep, while the others continued their search until they found a spring. After drinking they returned to their comrade, when they saw a little white mouse run out of his mouth, go to the spring, drink and then return to the sleeper. In German superstition the souls of the dead assume the forms of mice, and when the head of a house dies it is said that even the mice of the house abandon it, and that, in general, every apparition of mice is considered a funereal presage; the funeral of St. Gertrude, represented surrounded by mice, being thus accounted for.

The position of the mouse in the folklore of the soul is not quite clear. The Mojaves believe that curling upward with the smoke from the funeral pyre the soul rises and floats eastward to the region of the rising sun; but if its purity has been sullied with crime or stained with human blood, it is transformed into a rat and must remain four days in a rat-hole to be purified before it can share the joys of heaven. Mr. Ralston tells us that in the Nijogorod government the milky-way is called the mouse-path, the mouse being a well-known figure of the soul. Miss Phipson says that the dormouse, from its awakening from sleep with the return of spring, was sometimes employed in ecclesiastical art as a type of the resurrection. Per contra, Mr. Conway assures us that the shudder which some nervous persons feel at the sight of even a harmless mouse is a survival of the time when it was believed that in this form unshriven souls or unbaptized children haunted their former homes, and from the many legends that report the departure of unhallowed souls in the shape of this timid creature.

Birds vie with mice in the honor of being human soul-bearers. The heathen Bohemians thought that the soul flew out of the mouths of the dying in the shape of birds. Grimm says such ideas were common in pagan Scandinavia. In the Edda or Saemund it is said that souls in the form of singed birds flit about the nether world like swarms of flies. The Bohemians thought that bird-shaped souls flew restlessly from tree to tree until the bodies were burned, when they had rest. The Finns and Lithuanians and later nearly all Indo-European people called the Milky Way the Birds' Way—that is, the way of souls. The Moslems say that the souls of the faithful assume the form of snow-white birds, and nestle under the throne of Allah between death and the resurrection. Another account says that in the intermediate state, until the resurrection, the souls of martyrs, according to tradition received from Mohammed, rest in heaven in the corps of beautiful green birds who eat of the fruits and drink of the rivers in that charmed region. In China on the twenty-first day of the period of mourning for the dead three large paper birds resembling storks are placed on high poles in front of the house of mourning. These birds are supposed to carry the souls of the departed to elysium, and during the next three days prayers are addressed to the ten kings of the Buddhist hades, calling on them to hasten the flight of the departed soul to the Hindoo paradise. On the Bosporus flocks of birds about the size of a thrush fly up and down the channel, and are never seen to rest on sea or land, and are believed by the boatmen to be the souls of the damned, condemned to perpetual motion. Pliny tells that it is stated in Proconnesus that the soul of Aristeas was seen to fly out of his mouth under the form of a raven. The Aztecs believed that the souls of those killed in battle, of prisoners sacrificed by the enemy, and of women dying in childbirth, went to the sun, where they passed four years of delightful existence. They then turned into birds and animated the clouds with their brilliant plumage and harmonious voices, free to rise to the vaults of heaven or to descend to earth to taste the nectar of flowers. When a Kailta dies it is thought that the soul is carried to the spirit land by a little bird, and, if it has been a wicked soul, it is overtaken on the way and devoured by a hawk or other bird of prey. Among the Apaches the owl, the eagle, and perfectly white birds were regarded as possessing souls of divine origin. The Maricopas believe that after death they will return and live in their ancient homes on the banks of the Colorado river, where their heads will be turned into owls and the other parts of their bodies into different animals. The Icannas of Brazil think the souls of the dead become beautiful birds feeding on luscious fruit. The Powhatans sacredly regard small wood-birds, thinking they inshrine the souls of their dead. Among the Abt tribes it is believed that the soul issued from gulls and partridges, and that they will after death return to their original forms. The Hurons, according to Brebeuf, believed that the souls of the dead turned to doves; and among the cognate tribes of the Iroquois a dove was freed of the couch of the dying at the moment the last breath was drawn. The Paris "Figaro" for October, 1862, gives an account of a similar observance as happening in the Rue Dubesme of that city. A young gypsy woman when dying was surrounded by her companions, when a man, who appeared to be the chief, entered the circle, carrying a bird in his hand, which he held beneath the mouth of the dying, and freed when she expired.

The providing the dead with passports or money with which to lighten the journey of the soul to heaven is wide-spread. The Greeks placed an obolus in the mouth of the corpse, as toll for Charon, though this offering was omitted at Hermione, in Argolis, where men thought there was a short descent to hades, and thus avoided the fee. Becker doubts if this custom was universal among the Romans, the passages of Juvenal, vol. iii, page 67, and of Propertius, vol. iv, pp. 11, 7, affording no sufficient proof. Among the Chinese, money was put into the mouth of the dead to buy favor in the passage to heaven. In Washington territory, in 1879, the mouth of a dead Twana sqhaw was filled with money before burial. At the present day all over Europe at Irish wakes money is placed in the hand of the dead. In Tuhkeim, the soul of the dead, having crossed the bridge leading out of hell with the aid of the priests, receives a letter of recommendation from them favoring its admittance into the western heaven. The dead of ancient Mexicans were furnished with several passports, the first one enabling the soul to pass between two mountains, which threatened to meet and crush it in their embrace; the second enabling it to pass the road guarded by a big snake; the third propitiated Xochitonal, the green crocodile; and the fourth insured passage across eight deserts and over eight hills.

That the soul materializes in the shape of the body it inhabited while on earth is one of the tenets of modern spiritualism. The Chinese believe that decapitation makes headless souls in hades. During the T'aiping troubles as much as six hundred and sixty-six dollars was paid for a head to be buried with a body, in order to make a respectable appearance in the outer world! The Australian who has slain his enemy will cut off the right thumb of the corpse, so that it can not throw the ghastly spear with the mutilated hand. A West India planter, whose slaves were committing suicide in order that they might come to life in their native land, cut off the heads and hands of the corpses, thus effectually putting an end to the practice. In China the souls of the drowned are supposed to remain under water for three years, when they seize the shadow of some passing man, pull him in, and thus effect their own escape. Boatmen are in continual dread of these demons, and stone pillars are erected on the spots where they were drowned in order to control their souls. Damascius tells us that, in a battle fought near Rome by Valentinian against Attila, the slaughter on both sides was so great that none escaped, and, when the bodies had all fallen, the souls still stood upright and continued fighting three whole days and nights, neither inferior in activity of hands or fierceness of mind to living men. The images of the soul were seen and the clashing of their armor heard.

The idea of the plurality of the soul is met with in the oldest records of man, and is universally accepted by savage tribes to-day. The Egyptians considered man to have a soul, ba, represented by a hawk with a human head; a shade, khebi; a spirit of intelligence, khu, into which it became changed as a "being of light;" an existence, ka; besides life, ankh. The soul, ba, only revisited the body. The Hebrews have nepesh, the animal life; ruah, the human principle of life; and nechamah, life considered as an inspiration of the Almighty, and from these the Rabbins taught the threefold nature of the soul. The Persians divided the soul into five parts: The feroher, or sensation; the boo, intelligence; the rough, imagination, volition; the akho, conscience; and the jan, animal life. Of these, the first one alone was accountable for the deeds done in the body. The Chinese believe in three souls and six spirits; the latter, being animal, go down into the earth at death, while, of the souls, one goes down into hades, the second enters the coffin, and is laid in the grave, but is not satisfied with its dismal abode; while the third lingers around its old home, and with the second soul receives the worship of its posterity. The Hindoos designate between Brahmatmah, the breath of God, and jivatmah, the breath of life. The Khonds of Orissa have a fourfold division of the soul, the first soul being absorbed by a Boora, or deity, the second is reborn into succeeding generations, the third goes out in dreams, and the fourth dies with the body.

Plato located in the human body three souls, the rational and immortal soul occupying the head, the lower souls occupying respectively the region near the heart and the abdominal region below the diaphram, the latter subject to and connected with the higher by being fastened to the spinal marrow or cord. Of these lower souls, the thoracic was the seat of energy and anger, while to the abdominal soul belonged the appetites, the desires, and the greed of gain. Aristotle divided the soul into the vegative, the perceptive, the locomotive, the impulsive, and the noetic, all but the latter being shared with animals, while the nous was divine, perhaps preexistent and imperishable. Among the Romans the question of the plural soul is open to discussion. Ovid says: "The shades dit round the tomb; the underworld receives the image; the spirit seek the stars" (Tumulum circumvolat umbra; orcus habet manes; spiritus astra petit). In his "Tristia" he claims that, while his immortal spirit soars aloft into the vacant air, his shade will be wandering amid Sarmatian ghosts. Hardouin says that the Romans made a distinction between the souls of the dead and their shades, umbræ. The former were supposed to remain on earth, while the latter were removed either to Elysium or Tartarus, according to the character or actions of the deceased. That the idea of a triple soul lingered in England we know from Sir Toby Belch, in Shakespeare's "Twelfth Night," asking, "Shall we rouse the night-owl with a catch that will draw three souls out of one weaver?" Nares says that the peripatetic philosophy, which governed the schools in the time of the old English dramatists, assigned to every man three souls—the vegetative, the animal, and the rational. In his quaint "Letters," Howell tells us that the embryon is animated with three souls: with that of plants, called the vegetable soul; then with the sensitive, which all brute animals have; and, lastly, the rational soul is infused; and these three in man, he adds, are like Trigonus in Tetragono.

The Iroquois and Algonquins believed that the soul which gave bodily life was of a vegetative character, and remained with the corpse after death until it was released by being reborn into another body; while the ethereal soul, which roamed at will while the body was asleep or in a trance, after death departed directly to the land of spirits. Infants were buried by the sides of paths, that their vegetative souls might enter into the body of some mother, and their rebirth thus be hastened. Among the Tucullus the medicine-man placed his hands over the breast of the dying, and then, holding them over the head of a relative, blew through the expanded fingers, in order that the next child born to him might be the representative of the departed. Certain tribes on the Pacific coast believed that one of the souls had its dwelling in the bones, and, if these were planted, they would germinate like seed, and produce human beings. The Choctaws believe that every man has an outside shadow, shilombish, and an inside shadow, shilup, both of which survived his body. The Sioux believed in three souls, one of which went to the cold world, another to the warm world, while the third remained and watched over the body. Mrs. Eastman tells us that the Dakotas extended the number of souls to four, one of which wanders through the world, another hovers around the village where its possessor lived, the third stays by the grave, and the fourth goes to heaven. With certain Greenlanders the soul took the form of a shadow, the other that of the breath. The Feejeeans distinguished between a man's dark spirit or shadow, which goes down to hades, and his light spirit, the one that reflects in water or a mirror, and which remains when he dies. The Malagasy say that the saina, or mind, vanishes at death; the aina, or life, becomes mere air, while the matoatoa, or ghost, hovers around the tomb.

Store No 8

SPECIAL OVERCOAT SALE.

BROWNING, KING & COMPANY,

Largest Manufacturers and Retailers of Fine Clothing in the World.

Store No

SPECIAL OVERCOAT SALE.

SPECIAL OVERCOAT SALE

GOLD DOLLARS FOR SIXTY-FIVE CENTS.

We are overstocked with the following lots, and will close them out at less than manufacturer's Prices:

Lot 3549	Former Price	$15; now $10.
Lot 3970	"	15; now $10.
Lot 3971	"	15; now $10.
Lot 3554	"	15, now $10.
Lot 5196	"	15, now $10
Lot 5195	"	20, now $14
Lot 4421	"	20, now $14
Lot 4573	"	18, now $12
Lot 3091	"	15, now $10
Lot 8181	"	15, now $10
Lot 4941	"	18, now $10
Lot 3200	"	12, now $8
Lot 3203	"	10, now $6

MARK YOU! These goods are all new and fresh from our own factory. NOW IS YOUR TIME TO BUY A GOOD

OVERCOAT, CHEAP.

We have also marked down our CHILDRENS' OVERCOATS, as well as a great many broken lots in our MENS' OVERCOATS.

REMEMBER OUR WOTTO. Money cheerfully refunded if goods do not suit.

ONE PRICE AND THAT THE LOWEST

Store No 8

BROWNING, KING & COMPANY,

S. W. Cor. 15th and Douglas Sts., Omaha.

Store No 8

CONNUBIALITIES.

To whom it may concern: There is only one day more of leap year.

Rev. Henry White, of the Savoy Chapel, London, states that out of 1,000 couples which he assisted to join together, only one pair had found marriage a failure.

"Friendship is like the cobbler's tie,
That joins two souls in amity;
But love is like the cobbler's awl,
It pierces through the soul and all."

Samuel Miller, aged ninety-six, and Anna Hagen, aged seventy-one, were married last Thursday at Jeffersonville, Ind. There is no reason to fear that this marriage may prove a failure.

A woman who had been twice divorced came into the superior court of Norwich, Conn., for a third divorce recently. She was advised to wait three years before she asked the court for another divorce.

Mr. James Bailey, an Iowa man, married a second wife two days after the death of the first, and it took him just eighty-three days to remove the last remnant of the tarry wardrobe presented by admiring neighbors.

Last year there were 5,315 divorces granted in France. The demands were largely made by the wives, and those who had been married from five to ten years were the most numerous in seeking release from matrimonial bonds. There were two divorces granted in the cases of couples who had celebrated their golden weddings.

The newest thing in wedding tours is called the "Secret Honeymoon," neither bride nor groom having any idea where they are going. The idea is not new. For years many young people have married without having any idea where they were going, or how they were going to get there when they did know. They didn't have enough money to go to housekeeping.

Joseph shipe, aged twenty-five, and Margarett Douglas, aged ten years, were engaged to be married thirty-five years ago in East Tennessee. Relatives objected on account of the girl's youth, and the marriage was postponed from time to time. Having at last reached an age when they could afford to ignore outside objections, the ceremony which made two loving and patient hearts one was performed last Sunday.

A minister and his wife entered a lawyer's office in Chicago and asked for a divorce. The lawyer granted it on the spot. He being a judge as well. The woman offered to pay the lawyer, and he said she could only pay him by marrying him, and as the divorced husband standing by promptly assented to perform the ceremony they were wedded at once. In view of this case it is difficult to understand why marriage may not be both a success and a failure.

HONEY FOR THE LADIES.

Tan of different shades is still the reigning color for evening gloves.

Long scarfs of colored lace are worn around the throat in place of a boa.

The newest underwear is shown in silk-like qualities of Nainsook and French linen.

Gowns are high in the neck, and have a finishing bow of ribbon with long ends.

Syrian velvet in two tones, like shot silk, is made up with faille and Victoria silk.

A Paris model for an opera cloak is a dead-leaf brocade trimmed with cock feathers.

At her soirees Mme. Carnot wears a crown of ears of corn, spangled with diamonds.

Hats have round, flat brims, and are trimmed en couronne with tips of feathers.

The chapeau generally matches the costume, the materials of both being the same.

Some of the very newest umbrellas have handles of Mexican onyx in various designs.

Empire gowns all show long-waisted backs but short fronts. This is the Parisian mode.

Embroidered stockings exhibit every variety of elaborate clocking and ornamentation.

Empire green, a color similar to Nile green, is in favor for striped crape or tulle ball dresses.

The hair may be worn either high or low this winter, and there are various ways of dressing it.

Pure white gowns of cashmere and Sicilienne are popular for debutantes at an afternoon tea.

The plain coat sleeve is not much worn, and then only with bands of velvet diagonally across it.

The latest hats have low, flat crowns, though they are trimmed so as to give an effect of height.

Black silk stockings are embroidered up the outside of the leg in imitation of buttons and button-holes.

Red continues in high favor, but its strong effects are subdued by combination with neutral colors.

Macrame lace is almost as easily made as old-time knitting, and, fortunately, is coming into favor again.

Young ladies who are making their debut wear ball dresses of white tulle trimmed with white flowers.

Black silk dresses are very fashionable made up in combination with colored silk faille and black lace.

English serge gowns of Roman-red are half concealed by elaborate braid embroideries in black and gold.

Evening toilets are made up in white, green and rose. In some dresses all these colors are worn together.

The hair is worn dressed a little lower than it was last season. In some cases it quite covers the nape of the neck.

Figaro jackets, made of braid and beads and lined with bright silk to match the accessories of the costume, are now worn.

Halo hats, which encircle the face like an aureole, are of dark, rich velvet and are likely to be quite popular this winter.

The fronts of French bodices are now extremely short, pointed an inch or so below the waist line, and covered by a girdle.

Reception gowns are cut very low in front, the open space being filled in with the white chemisette and a liberal display of pearl ribbon.

A dress of pale pink crape is made up with white silk and finished with elaborate frills and jabots of wide Valenciennes lace at the side.

A dressy house-jacket is of almond-colored or Roman-red camel's hair, bordered with cashmere bands wrought in gold and silver thread.

The half-length sleeves now so much worn for evening, have ribbon epaulets or long strings of beads pendent from their lower edge.

Armure royal and moire are seen in all colors and large brocades in steel and black, green and black, and other combinations are much favored.

Black silks, with magnificent borderings in brilliant Russian colors and designs, are made up effectively in the empire and early English styles.

Light-colored veilings and French cashmeres are extremely pretty for evening wear, and are embellished with bands of galloons in preference to lace.

Capotes of velvet or felt are larger than those of last winter. They have high borders and low crowns, and are profusely decorated with feathers.

Stockings made of two thicknesses, the outer one of silk and the inner one of balbriggan, are popular. They will stand almost any amount of wear.

A favorite skirt for wear with the handsome brocade coats for evening wear is of white silk muslin. It has a deep hem, above which comes a cluster of tucks.

A dinner gown is made of glace velvet, with a long princess train opening over rose-silk muslin, trimmed with point lace and bordered all around with Russian sable.

A black velvet jacket in Spanish style has a shirred blouse of white surah. Another jacket shows a plain, full, unplaited blouse of red surah, figured with very large black polka-dots.

A new cloth, which promises to be a favorite for light, warm underclothing, is known as "cellular" cloth. It is but little worn in this country, but in London, where it has been tried, the ladies are praising it highly.

Mrs. Ella Kelly of Hoopston, Ill., has designed a "national quilt" to be sent to the wife of General Harrison immediately after his inauguration. The quilt will be of white satin, embroidered and decorated in artistic style.

Evening wraps are made up in white and dull red, the materials used being plush, faced cloth, and camel's hair. White crinkled mandarin lamb fur is used for trimming dark wraps, while sable and dark-brown furs furnish the trimmings for white ones.

The New York exchange for women's work began ten years ago with thirty articles for sale. The exchange now sells annually more than $500,000 worth of things made by women. The returns in the cake and preserve department alone were $11,000 last year.

A very pleasant and "genteel" way of making a little pin money has been found in the new feminine fad for wood-carving. The tools required are of the lightest, requiring the exertion of no muscular strength in their manipulation, and almost any woman with a quick eye, a little artistic feeling, and a steady hand can master the art in a few weeks' time. If the taste for wood-carving continues to increase it will supply an occupation in which women who go into it for something more than amusement will find, if they are artists, one more welcome resource.

PEPPERMINT DROPS.

Rye flower—the whisky blossom.

The baby's worst habit seems to consist in chewing gum.

It is the fathers who are too poor to hire nurse girls who do the carrying trade of the United States.

The trouble with De Lesseps was simply this: He put too much water in his bonds and too little in his ditch.

There is no real objection, after all, to having men go out between acts at the theater. The objection is to having them come back.

A woman can drive a pair of dashing ponies, a bargain, an argument, or a hen; but when it comes to a little flat-headed tack—O my!

"Where's me beer!" cried the tragedian, stalking behind the scenes. "I don't know, sir," cried the small boy, "but I think it's in the Supe.

The poets continue to rave about the purity and all that sort of thing of marble, in spite of the fact that tombstones are the awfulest liars on earth.

When a man dies and leaves a fine widow with plenty of money, and you see her walking out with the executor on Sunday afternoons, a change is imminent.

A gentleman of this city who had heard a sermon on "Robert Elsmere" went to his club and spent an hour looking for a sketch of Robert in the encyclopedia.

"Court the fresh air day and night," says a medical exchange. That's good advice for the girls, but if you are a young man you had better court the fresh heiress.

If the Chicago railway managers continue to monkey with rates and violate the law of the land, they are mighty liable to be struck by the cow-catcher of the inter-state law.

It is said that a Minneapolis man who attempted to commit suicide the other day by taking poison was saved by the active and indefatigable exertions of four directory canvassers.

A Newark man named Limburger has petitioned the legislature to allow him to select another name. It is understood that he has the strongest reasons for wishing a change.

An experiment recently made in Scotland proves that the tortoise can walk a mile in four hours. District messenger boys should go at once to Scotland and study the ways of the native tortoise.

Among the effects of a tramp who was run over and killed by a train in Indiana the other day were two bars of soap. The use of money in politics not only corrupts the ballot-box in Indiana, but leads to luxurious and extravagant personal habits.

The reason why the dying gladiator is so much admired, Ethelred, is—because he keeps his mouth shut. He is very different from our modern gladiators, who are all over the country blowing about what they are going to do as soon as they get into "condition."

"There, my daughter," said the old man as he took a torn-looking check from his pocketbook, "there is my wedding present, a check for $20,000. God bless you." "O, thank you, papa; you are kind and generous," examing the check; "but isn't this the same check you gave sister Ella when she was married?"

Society in the Saddle.

Baltimore American: Washington society has a new craze, and it is spreading with alarming rapidity to all classes and conditions of men, women and children. It is horseback riding, and it must be admitted it is the most sensible craze (if the paradox can be permitted) that Washington society has ever given itself up to. Everybody rides, these beautiful days, and these picturesque suburban roads and the winding ways on the mall south of the White house are filled morning and afternoon with ambling nags bearing all sorts of human burdens.

THE KROPHGANZ CASE.

A True Statement of the Fact.

MR. JOHN KROPHGANZ.

Mr. Krophganz was found by a reporter at his residence, No. 1114 South 13th street, who furnished the following statement of facts. I am by trade a carpenter and work at the Simmon's Manufacturing Co., having been in their employ two years. About the time I commenced working there I noticed that breathing through my nose was becoming more difficult, this trouble kept increasing until along last summer, my left nostril got so bad that I could hardly force air through it, and only partially through the right one, this compelled me to breath almost entirely through my mouth and mornings when I would wake up my tongue and throat felt as dry as a chip, after rising I would start in to hawk and spit until my throat would get partially cleared of the phlegm which would accumulate there during the night. On placing my finger into my left nostril, I could feel a hard protection just inside, which seemed to be the cause of some of my troubles, my throat felt full a great deal of the time and I had dull pains over my eyes and the bridge of my nose. I felt that something had to be done; having read of the success of Doctor Jordan in cases which appeared like mine, I concluded to give him a call. He told me I had catarrh, and the septum or middle partition was bent over so as to stop up the left nostril. His price to me seemed very reasonable and I decided to give him a trial, and I am glad I did, for now the nostrils are open, my breathing free, the pain in my head gone. The accumulation of mucus has ceased and in fact all of the troubles I have spoken of are at end.

DOCTOR

J. CRESAP McCOY,

(Late of Bellevue Hospital, New York,)
Succeeded by
DOCTOR

Charles M. Jordan

(Late of the University of New York City and Howard University, Washington, D. C.
HAS OFFICES
No. 310 and 311 Ramge Building
Corner Fifteenth and Harney sts., Omaha, Neb., where all curable cases are treated with success.

Note—Dr. Charles M. Jordan has been resident physician for Dr. McCoy, in Omaha, for the past year and is the physician who has made the cures that have been published weekly in this paper.

Medical diseases treated skillfully. Consumption, Bright's disease, Dyspepsia, Rheumatism and all NERVOUS DISEASES. All diseases peculiar to the sexes a specialty. CATARRH CURED.

CONSULTATION at office or by mail, $1.
Office hours—9 to 11 a. m., 2 to 4 p. m., 7 to 8 p. m., Sunday office hours from 9 a. m. to 1 p. m.
Correspondence receives prompt attention.
Many diseases are treated successfully by Dr. Jordon through the mails, and it is thus possible for those unable to make a journey to obtain SUCCESSFUL HOSPITAL TREATMENT AT THEIR HOMES.