

THE PALMIST'S REWARD.

BY GRACE LINCOLN.

Years and years ago, in a certain country, a certain queen reigned supreme. All the world has heard of her, but she shall be nameless. She was a cold, haughty, imperious woman, ruling absolutely. The country prospered during her reign, but, although the people acknowledged her power, she was held in great awe. After all she was but human, and had a heart, which once, at least, was touched. The man on whom she secretly lavished much affection treated her with all homage due, her rank, but she was uncertain whether he really cared for her for herself alone.

One day this queen heard of a palmist who had acquired much fame for his accurate telling of the future and people's characters from their lines in their palms. She would not disdain herself by going to him unknown, but would have him come to her in the midst of her court. The palmist was notified of the great honor conferred upon him, and an evening was appointed for him to visit her majesty. Punctual to the minute, he presented himself at the palace. He was not much over 30, pleasing to look at, and carried himself with dignity. In his eyes one might have observed a troubled look. He told always the exact truth of what he saw, and he realized that the queen had been deceived by the palmist's words. All the lords and ladies of the court were bidden to hear the future of their queen. She thought it would add one more drop of complacent self-esteem to have all the people hear the palmist's words. The palmist bowed low and virtuous she was.

"We have called you hither, sir, that you may read our palm and tell us of the things you see therein." "The palmist bowed a second time, and replied: "Your majesty overpowers me with your greatness, your majesty, no matter, it is right that I should presume to predict the future of one so illustrious as yourself? Power and greatness and yours. We all see it and feel it. Is it not enough for you to know?" The queen's eyes flashed. "Is it for this you have come—to invent excuses, methinks, to hide your ignorance?" Proceed, sir, to look at our hands. We would know what deities are being practiced on our people."

An answering flash came from the palmist's eyes. "As you will, so be it, your majesty," he replied, sinking on one knee in front of the throne. Then he placed a cushion for her to rest her hands upon, and when all was in readiness, said to her in a low voice: "I see that your wish that all this assembled court shall hear what I have to say, and that will be what I see in these royal palms?" She smiled slightly at the last words and nodded assent. "I would were otherwise, but to begin," and the palmist continued: "You will gain your desires, your majesty, no matter the cost. You are selfish and could be cruel on occasions. Your aim is power, and in this life you will gain it to the fullest degree. Men's minds you will control, their hearts never. In fact, through the line of heart—

spoken truly to me for many months. At five minutes of 12 a reprieve shall be sent to him at the market place. He shall then see that some, at least, of his predictions are false. I can be generous when I please." The morning sun streamed in through a narrow opening into a prison cell resting gently on the bowed head of a man. It streamed in through a lattice window of a poor boarding house, touching a woman's cheek as her heart would break. It played about a palace, and as a shade was drawn, crept into a royal dwelling, but was as quickly excluded. Perchance it heard a voice say, "I would sleep longer, let no light in."

So it scampered away and danced merrily up and down a gallow erected in the square. When the queen was ready to receive one more, she called for her special messenger. He came, but his face was white, and he looked at the queen as a loving subject should look. She handed a paper to him, and said: "Take this paper to the square where the gallow is erected and read it to the palmist before the people. It is his rightful reward, a reprieve. Nay, more, give him the price of gold, and say to him before the multitude, remember, 'Behold a queen's generosity.'"

"But, as I started to say, we of the useless eyes unconsciously develop into idealizers. For example, I am visited by many dear women friends whose faces I have never the Sanyo railway as far as Mitajiri. When this prolongation shall have been completed the next work to be undertaken will be the further prolongation of the line as far as Shimoneki, which, according to the program, will be the terminus at one end as Kobe is at the other.

Cholly was the smartest youngster in the office—so far as clothes and gaudy conversation went, relates the Chicago Chronicle. But somehow he had a certain air about him, a certain dignity, a certain bearing that made the bosses did not appreciate him. He did a deal of telephoning in the course of his business, and after some time he became hearing of it he began to distinguish a certain bell-like voice among those of the telephone girls. He was not old enough to know that all voices sound alike over the 'phone to a young man of just over 21.

RAILWAYS OF JAPAN.

Phenomenal Progress of the Game-cock of the Orient.

Last year (1897) the progress of railway enterprise in Japan was phenomenal, reports the Japan Times. Since the pioneer railway was constructed between Tokio and Yokohama, a distance of eighteen miles, in 1872, the system has been extended at an average rate of 100 miles a year. At the end of March, 1897, which concluded the twenty-ninth fiscal year, the total mileage had reached 2,445 miles. At one leap, however, during the year just completed, no less than 630 miles approximately were added to the total, thus bringing it up to 3,075 miles in round numbers. Of the lines newly opened for traffic during last year, the Tokuyama section of the Sanyo railway and the Choshi section of the Sobu railway were the most important, for their mileage alone aggregated 120 miles and some fractions.

Of the works of construction actively pushed on since last year we may mention among the government lines the Central line, the construction of which was begun from the three different termini at Nagoya, Hachioji and Shimonoji; the Kōmatsu-Tsushima section of the main line of the Hokuriku railway, and the Fukushima-Yamagata section of the Tohoku railway, which is to effect a junction ultimately with the Amori terminus of the Nippon railway line. With regard to private railway enterprise we may mention the coast section from Taira to Nakamura of the Joban branch of the Nippon railway; the Kōryū-ama-Wakamatsu sections of the Ganetsu branch of the same railway; the Sanjō-Nagasaki section of the Hokuyetsu railway; the Kamo-Nara and Shōjō-Nawate-Kitasu sections of the Kansai railway, and the prolongation of the Tokuyama terminus of

the Sanyo railway as far as Mitajiri. When this prolongation shall have been completed the next work to be undertaken will be the further prolongation of the line as far as Shimoneki, which, according to the program, will be the terminus at one end as Kobe is at the other. On the completion of the above mentioned two sections of the Kansai railway, Osaka and Nagoya will be connected with another railway service, besides the facility now afforded by the government lines. The Railway enterprise is also active in Kyushu. The Hayashi-Onura section and the Sasebo branch of the Kyushu railway have been virtually completed and will be open for traffic at no distant date. The other sections will be completed by June next. The industry at Hokkaido also claims our attention. The work done during the past year was official. The government railway construction in Hokkaido is divided into two periods. To the first period of construction belongs the line which is to extend from the Sorachi terminus of the Tanko railway and to reach Asahigawa via Kamikawa. From Asahigawa on route to go southward to the coast of Kushiro and thence to the port of Nemuro. The other route will divert northward from Asahigawa and will reach Sora by way of Teshio. The total length of about 600 miles of the Sorachi-Asahigawa section, we understand, will be opened for traffic by May next, probably. On the part of private railway enterprise in Hokkaido, the Tokachi Railway company is the most important. The project is to connect Hakodate and Otaru, a distance of 150 miles, at the estimated cost of \$18,888,000. The work of construction will be completed in about five years. At present the journey between Otaru and Hakodate, it made by steamer, occupies twenty hours, while if undertaken by the railway service now available from Mororan, no less than thirty-six hours are necessary. On the completion of the Kan-Sou railway it will be possible to cover the distance in eight hours.

Cholly Taken Down. Stunning Pride and Belmet Chilled. Cholly was the smartest youngster in the office—so far as clothes and gaudy conversation went, relates the Chicago Chronicle. But somehow he had a certain air about him, a certain dignity, a certain bearing that made the bosses did not appreciate him. He did a deal of telephoning in the course of his business, and after some time he became hearing of it he began to distinguish a certain bell-like voice among those of the telephone girls. He was not old enough to know that all voices sound alike over the 'phone to a young man of just over 21. She knew his voice, too, he found when he asked, and he was tremendously pleased with himself. It grew dark and he went home to bed. He had a very nice affair that was the joke of all the exchanges, and Cholly spoiled many a high collar sitting in the air-light telephone booth talking to Angel. He was not old enough to know that all voices sound alike over the 'phone to a young man of just over 21. She knew his voice, too, he found when he asked, and he was tremendously pleased with himself. It grew dark and he went home to bed. He had a very nice affair that was the joke of all the exchanges, and Cholly spoiled many a high collar sitting in the air-light telephone booth talking to Angel. He was not old enough to know that all voices sound alike over the 'phone to a young man of just over 21.

PHILOSOPHY OF THE DANCE.

New Gospel of the Salutory Art Preached to New York Women.

A NECESSITY OF LIFE AND BEAUTY. What a High Priestess of the Art Promises to Those Who Follow Her Instructions—The Poetry of Motion. Twirling on your toes in the firm clasp of a black coatlet arm is one thing, studying the dance as an art from a lofty philosophical plane is quite another species of spiritual and bodily exercise. The Hungarian band and the masculine presence have played no part in the Lenten dancing class that has held its sessions in private drawing rooms in New York City for the last five weeks. This new departure in art has been under the guiding eye and voice of a young and lovely instructor who wears a soft flowing gown draped in Graeco-Roman folds and made of dull blue or green or rose tinted nun's veiling.

The whole object of this new movement in the salutory art is to teach women "how to dance with expressive sentiment, with luminous grace and philosophic meaning." At least that is what the high priestess of the art's veiling toga explains to her attentive pupils. They do not dissent when she calls on them to admit that though Uncle Sam is blessed to many ways he remains a laughing stock of the nations in having no artistic national dance, and their eyes brighten charmingly when she explains that any woman who will learn to dance properly is bound to become a figure of grace and beauty.

She preaches the gospel of the dance as a necessity of life and beauty, like food and the bath exercise or hospitality. Her project is to renew the gracious Grecian days when dancing was a precious accomplishment, prized as highly as polite conversation and polished manners are today. She is going to teach women to use their bodies as they do their eyes or their tongues; to express exquisite sentiments, noble ideas and lofty aspirations. She proposes to render their looks so strikingly beautiful, so expressive, so womanly, so intelligent, that at 60 a woman will be as supple as at 16, and that admiration will be aroused as much by her manner of crossing a room, stepping into a carriage or plucking a rose as by her loveliness in face.

In short, she teaches her disciples to dance philosophically, guarantees to make a whole or tall, fat or bony, graceful or ungainly girl a model of elegant propriety in action, and show them, one and all, how to gain health as well as beauty in the process. FOLLOWING THE COURSE. Now, naturally, it has not required long for so agreeable a creed to spread and gather followers, and lessons in philosophical dancing are pleasant experiences. The instructor prayed to lay aside her heavily-boned stays for a light supporting waist, her feet are put into soft satin slippers with the most elastic soles and very high heels, and her gown can be of any material she prefers, but draped after the Greek fashion, though many of the dancers take to the short-waisted, long-skirted, high-necked, and high-collared, and the limbs shall be free to move easily, and the waist unconfined, and then, when the harp strikes up a simple melody, as for example, "Believe me, but all these endearing young charms, an illustration is given of what the philosophy of the dance really is. Gliding to the center of the room, a promising pupil in Josephine gown of a pale, aged gauze or a slip of yellow silk, begins to tread a measure in accompaniment to the music. She dances all alone, there is a hint of pink roses in her hair, her arms are gloved and are kept in motion with the rest of her body in delicate gestures to portray a faint outline of the meaning of the music. She is not a young girl, she is a woman, she is a woman of the world, she is a woman of the world, she is a woman of the world.

emphasize the meaning, and puzzling as it may sound at first to a tyro it only requires about ten minutes' observation for the most ignorant onlooker to discover what a dancer is saying through those delicate movements that ripple from her lips to her fingertips. It also only requires a few moments for a clever woman to prove to you without words she is dancing the poem of "Fair Ines, and when a woman past middle life got up to entertain her luncheon guests the other day with a dance, as she might have offered to sing a song or play a sonata, not one of them failed to see that without a word the whole of Browning's "Evelyn Hope" had been exquisitely repeated. She literally conquered her audience and there were men among them. When the charming exhibition was over and as the women crowded about for explanations, she confessed she had joined the class purely for the exercise and as an aid to more graceful transportation of her comfortable allowances of very solid flesh.

The dancing did not take much of the flesh away, but it has taught her how to carry it like a goddess, how to move with a step like a child and how to enjoy the intellectual motion of her body two or three hours every day, for the pure pleasure of the thing. The dance about her room, weaving any pretty fancy that crosses her mind into her gestures and coming more and more to an understanding of the dignity, beauty and expressiveness of her hitherto clumsy, sluggish limbs. Aid for Congregational Ministers. NEW HAVEN, Conn., March 28.—Rev. N. H. Whittier, secretary of the committee of the National Council of Congregational Churches on Ministerial Relief, announces that the special fund which he has been engaged in raising has been advanced from

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