

admit that he did not leave it alone when he could get. But then he didn't neglect his business; that much could be said in his favor. As I picture him in my mind he was tall, slight, with long flaxen hair and laughing blue eyes. He rode the best horse he could steal, and his arms and accoutrements were bespangled with silver.

Now alas! he is a common drunkard. He struck me for four bits "to eat on" and made a bee line for the Cowboys' Rest where I afterwards learned no food was sold. He was a bleary-eyed, rum-soaked wretch. I can say this with impunity, for there is no fight in him, and I will tell you why later on.

I hate to say harsh things that are calculated to hurt his feelings about any man—that is, to his face or in the newspapers. It is much better to go quietly behind his back and talk, or say what you have to say to yourself. In this case it is different where there is no danger attached. I repeat it then, Coyote Cal is a drunk and a bum, with all that the terms imply. I might not have said so years ago, when Cal and his copartners stood up the Tombstone stage and took Hume's white handled six shooters and made Clum take to the brush.

But that's neither here nor there. Last night Coyote Cal was loaded, and as he stood in front of the Obejoyful saloon he was making a talk. His voice is all right—that necessary requisite of a fighter is still left him. The officers had all gone to a meeting of the Third Ward Republican club, and Cal and his listeners had the sidewalk to themselves.

To take his own word for it, a certain amount of his composition was horse and a portion alligator. He came from Bitter Creek, he stated, where the bad men all come from, and he also made the singular remark that the further up the creek you go the worse they get. He himself, he said, came from the fountain source. I don't pretend to quote his exact language. It was quite profane at times and shocked me greatly. He did say, however, that he could whip his weight in wild cats, and fight circular saws and all that sort of thing, but I was not paying much attention to him until a little dry goods clerk came up and caught him by the collar and the seat of his breeches and threw him into the street.

Picking himself up he rushed into the saloon and asked the bar-keeper for a gun. Barkeepers as a class, are accommodating fellows, and this one of the Obejoyful proved no exception to the rule.

Shoving the six-shooter into his waist band, Coyote Cal slowly sauntered up the street to the Cowboys' Rest, where he pawned it for whiskey.

FANGIES ABOUT FANS.

The use of the fan is of remote antiquity as is shown by the fine collection of fans among the Egyptian antiquities in the British Museum. In one of his Latin comedies, Terence, who lived in the second century, B. C., refers to the fan as used by the ladies of ancient Rome. The illustrations of the vases of the classic times of Greece and Rome represent the kinds of fans which were in use in those days. The early manuscripts of mediaeval Europe are embellished with drawings of the fans in use, while the paintings of Titian and his contemporaries bring their histories down to modern times.

In India and China the wing of a bird is said to have suggested the fan. The fan of the high priest of Isis was in the form of a half circle, made of feathers of different lengths. Fans of the same shape and material were carried by the Egyptians in their triumphal processions. We are told that the Sibyls were in the habit of fanning themselves as they delivered their oracles, and that, in the east, the fan played an important part in certain religious ceremonies. Such is the case in Spain at the present day; at least, as late as 1861, a tourist wrote the following about the use of the fan in church:

"Though not understanding the service, I could guess the nature of it at any particular time, by the way in which the fans were waving. The difference between a litany and a thanksgiving was unmistakable; the minuter shades of devotion were also discernable."

The author of "Etudes Asiaticues" informs us that the fan was used in some very singular ways. The rich placed upon it

the alms which they gave to the poor; the great received upon it the delicacies offered them; it was lowered before superiors as a mark of deference; the schoolmaster punished his pupil with it, or presented him with it as a reward; a fan placed upon a plate of a particular form announced to the criminal of a noted family his sentence, and it was at the moment when he reached out his hand to receive the fatal present that the executioner was to accomplish his work.

Catherine de Medicis introduced the fan into France, and in the palmy days of the French court there was a profligate extravagance in fans. Queen Elizabeth of England carried a fan when in full dress, and during the sixteenth and seventeenth centuries fans were used by gentlemen. There was held in 1871 under the patronage of Queen Victoria, a competitive exhibition of fans at the South Kensington Museum. The exhibition included fans from almost every country, together with every public and private collection of any note. The queen herself received the highest premium, two thousand dollars, among her collection being the fan which once belonged to Marie Antoninette.

Fan flirtations came into vogue more than a century ago, certain movements indicating love, disdain, anger and other emotions. Gay, in enumerating the accomplishments of Flavia, says:

In other hands the fan could prove
An engine of small force in love.

A poet of the same period refers to the practice in the following:

They flirt their fans in sundry ways,
To show they pardon your delays,
Or that they piqued or found offense,
However much your show of sense.

In the eighteenth century English gentlemen selected their partners for the dance by drawing a fan from a promiscuous number tossed into a hat. The fans of the ladies, for this reason, were closely observed in advance. As each fan had its peculiarity. In the same century the fan was held up to shield the face when anything impolite was said or done. Pope makes allusion to the discontinuance of the fashion in the following:

The modest fan was lifted up no more,
And virgins smiled at what they blushed before.

The oldest "religious" fan dates back to the sixth century. It belonged to Queen Theodelinda, a "saintly princess," who also possessed a nail from the holy cross which was hammered and set in the interior of the iron crown of the kings of Italy. The fan is made of leather, gilded and ornamented with pearls and rubies, traced with a Latin inscription now illegible, but supposed to be a prayer. The handle is of engraved gold, inlaid with gems. It is a fan that can be folded, and is preserved in the Castle of Monza, near Milan, where it is shown to tourists. On a certain day of the year the girls from the country go to Monza in pilgrimage for the purpose of touching the fan, under the superstition that a fortunate marriage will follow.

In 1827 a blow given with the fan by the Dey of Algiers to the French consul, led to the war which ended in making a French colony of that region. Fans are extensively manufactured in England, France and Belgium. Whole villages in Picardy are employed in the industry. The lacquered fans made in China are superior to any other fans of the kind. Cheap fans are manufactured in Canton as low as two cents a dozen. The total value of the fans annually manufactured in the world exceeds seven hundred thousand dollars.

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