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Cambria

JAS. C. HASSON, Editor and Proprietor.

"HE IS A FREEMAN WHOM THE TRUTH MAKES FREE AND ALL ARE SLAVES BESIDE."

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Fine Cashmeres, in all colors, 22 1/2 cents.	Fine Cashmeres, in all colors, 22 1/2 cents.
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A LITTLE TOO QUIET.

The funeral service that pervades the Jersey and Gurnsey are gardens, says a recent French visitor to the Channel Islands. The fields are so neat, so carefully kept, that they seem rather like garden plots. The least corner of earth is cultivated—the roadsides, every little hollow, and even "an inch of earth on the end of a rock."

But those Edens are silent, the traveler goes on to say. No and then people on the islands smile, but no one ever laughs. Laughter is unbecoming, and to laugh aloud would be scandalous.

The birds sing, but not the people. Even the children are sober—little men and women rather than children. The trees are yews, cypresses and weeping willows.

When the people go to walk, they take to the cemeteries, covers extending over the tombs, and houses that are near graveyards rent more readily and at a better price than at that account.

"We are admirably situated in our new house," said a young Jersey woman to the French writer: "we are right opposite the cemetery, and I can see the tombs from the windows of my bedroom. In the moonlight the view is lovely."

And still the Frenchman has to admit that there is something very attractive in this solemnity and stillness. The longer he remained in the islands the less he felt like coming away.

Another Moon.

A city-bred, tenement-bred youngster took his first excursion into the country with a "fresh-air" party, says the *New York Tribune*. It happened to be at the time of the full moon. Night after night the little fellow went out after supper and sat upon a stone behind the farmhouse, and watched the wondrous orb as it rose behind the trees. The moonlight was too much for him, and he returned to the house, weeping. "Oh, it isn't the same fellow!" he said. "It isn't the same fellow we had last year!"

Cotton from Wood.

An artificial cotton, said to be much cheaper than the natural, is reported from France. It is made from the wood of the pine, spruce or larch, which is debarked and then disintegrated and bleached with a hot solution of sulphuric acid and chloride of lime. The resulting pulp cellulose is treated with chloride of zinc, castor oil and gelatine, and the paste is passed through a perforated plate. This gives a thread, which is woven into a presentable fabric.

It is now claimed that there is such a thing as electricity stroke. The workers in electric furnaces in which metal aluminum is produced suffer from them. The intense light causes painful congestions, which cannot be wholly prevented by wearing deep-colored glasses.

TO PREVENT FIRES.

Official Caretakers and Local Firemen Responsibility Necessary.

People who live among our forests have seen them burn so often, while no effort was made to ascertain the cause or punish the careless or criminal-ty of the incendiary, that they have naturally come to consider forest property as a class by itself, with no right to protection against fire, like a dwelling house or other property. Not until these views are radically changed, says Garden and Forest, and it is appraised that the forest fire, from its possible magnitude, is the worst possible fire, will legislation be of substantial value. What such legislation should be in its essence is well set forth in a circular to lumbermen prepared by B. E. Fernow and sent out by the department of agriculture. An efficient law will assume that organized machinery must be provided to make it effective, and since the damage done by forest fires extends beyond mere private and personal loss, the state must be represented by some one empowered to organize a fire service. Responsibility for the execution of the law must rest upon this executive head, and facilities for prosecuting offenders must be at his command. Nothing like any voluntary service can be trusted to do the work, and the state must be held responsible for performing their duties and obedience to regulations. This point cannot be insisted upon too strongly. Protection against forest fires will cost money, and this fact must be recognized at the outset. Again, the common interest in the protection of property must be recognized by creating financial liability for its enforcement on the part of the community as a whole—that is, each county, for example, must be obliged to pay into the state treasury a certain sum of money for every acre burned over each year, as a fire indemnity fund to be applied to the maintenance of the system and for the payment of damages to those whose property has been burned without neglect on their own part.

A law based on such principles is now in force in Maine, and the people of that state are proving that it can be made effective.

TWO VIEWS OF CHINA.

Prelates Say She Has Neither Soldiers Nor Patriots.

"I think it is one of the most thoughtful points in Divine Providence that the Chinaman was born anything but a soldier," said Rev. Joseph Key, bishop of the diocese of San Francisco, in a late episcopal address to the clergy of the M. E. church, south.

"Why," continued the prelate, "it is a fact which a great many people know, and which few stop to seriously consider, that if all the people of the earth were to pass before you on review every third one would be a Chinaman. If they were a warlike race, or if, in fact, they were not strongly averse to war, they could overrun the world. The Chinese army is but a skeleton. From the emperor down to the most petty officer in the empire it is a system of squeezing, and they are all there to make what is in sight. There are a number of post-Chinese, each in command of a general, and he is supposed to have several thousand men. Really, he will have but few. When war reaches him that inspection of his forces will be made on a certain day he goes out into the rice fields and easily gathers the requisite number, each one of whom he furnishes with an imperial ensign and proudly parades through the streets of evolution before the inspector, who counts them, and after finding the requisite number makes the general the annual allowance. When he is well off of the section, the men are paid for their time and sent back to the rice fields. Of course, there are some regular troops, but the knowledge of such action on the part of the commandant at frontier posts caused me to say it was but a skeleton army."

Mr. Philibert Termoz, prelate of the pope, who comes upon an apostolic mission and who arrived in San Francisco from the orient the other day, has spent several years in Japan and China.

"The great trouble with China," he said, "is the lack of patriotism among the people. In Japan every mother's son is steeped in patriotism. In China a viceroy and a number of soldiers are hired to defend the country. They might be so many Hessians for all the patriotism they possess."

WEALTH IN CIGAR STUBS.

Remarkable Work of a Collector of the Waste.

The story told by Mr. Jonathan Pinchbeck at North London police court the other day is so remarkable as fully to deserve the prominence that has been given it in the press, says *London Truth*. Mr. Pinchbeck, among other striking statements, asserts that from January, 1876, to January, 1893, he picked up on his way to and from work in the neighborhood of Clapton 600,000 cigar ends, which he valued at £1,800. He estimates the distance covered in these daily walks at 11,823 miles. Even allowing him a walk on Sundays, this would mean that for seventeen years he picked up very nearly 100 cigar ends per day in the course of less than a two-mile walk. Each walk would not have taken him much over an hour. Further, in seventeen years he collected tobacco to the value of £1,800, which means a return of about £106 per annum, or over 40 shillings per week, for an hour's work per day. If this can be done in the neighborhood of Clapton, the returns would be vastly greater in the West End, where cigar ends are presumably more plentiful. The vicar of All Souls', Clapton, has written to the papers to guarantee that Mr. Pinchbeck is a deserving man. The vicar can also guarantee that he is a truthful one, a new and lucrative industry has been discovered.

The Early Man.

Speculations as to the early condition of the first men and women are by no means pleasant ones. There were no words expressive of love or hate, simply coughings, splutterings, hissings. We did not stand erect, but we crouched. The legs were without any calf. If the Ainau did not exist, we were covered with short hair, which is believed, ran into shades of red. Foreheads were low and protruded, mouths were muzzles, and the teeth were like fangs. Ears ran to points, and there were no lobes at the base.

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The only time, indeed, when he came very prominently before the world was in 1861, when accompanied by his brother, Duc de Chartres, and his uncle, Prince de Joinville, he came to America and offered his services as a volunteer to aid in the preservation of the union. Gen. McClellan, then commander of the army of the Potomac, made him and his brother officers on his staff, with the rank of captain.

John Jacob Astor, whose name will always be a synonym for millionaires in the United States, was also on the staff of the general. Both the distinguished foreigners were obedient, well-behaved and thoroughly acquainted with the duties of the positions. Comte de Paris was repeatedly intrusted by Gen. McClellan with important and dangerous commissions, which he fulfilled with credit and ability.

More than a year, Comte de Paris remained in the United States, and his services were so valuable that he was offered the rank of major in the army of the Potomac, accepting no pay for his services.

France began shortly after this to interfere in Mexican affairs, and there arose a contest between his country and the comte's, which led to the comte's resignation, lest he might be called upon to fight his own people. He therefore resigned his commission, in spite of Gen. McClellan's efforts to retain his services.

The overthrow of Napoleon III, and the downfall of the second empire at last enabled the comte to return to France. The Third Republic, very soon after, was established, and the hands of a coalition of royalists, who permitted the Orleans princes to return to their native land and restored their estates, which had been confiscated by the republicans, and a million francs as an indemnity for the deprivation of their revenues. The comte received his share, and also his ancestral estate.

A royalist demonstration in 1880 led to the exile of the comte and all members of his family.

He took up his residence in England, and from that country issued manifestoes declaring that the men who were ruling France had lost the confidence of the people, and the only salvation of the nation was to restore the monarchical form of government.

The new head of the French royal house, Louis Philippe Robert, is a quick, intelligent, active, energetic, passionately fond of movement, and uncompromising in the expression of his thoughts and feelings. In disposition and temperament he is singularly like his father, who was one of the best informed men living, a deep thinker and a scholar.

What influence the new pretender will exert on the destinies of France will be a matter of some interest. It is believed that he will live and die a mere pretender—a king without a throne or a crown.

HOBBS AND GEOMETRY.

How He Happened to Fall in Love with It—Went to Oxford.

Hobbes got his Latin and Greek at Malmesbury from a young scholar named Richard Latymer, newly come from the university (doubtless meaning Oxford), and, as was then common, he acquired by exclusive attention to those languages a facility in them which now seems not only precocious but almost monstrous, says the *National Review*. "It is not to be forgotten," says Aubrey, "that before he went to the university he had turned Euripides' *Medea* out of Greek into Latin in which now he presented to his master." We need not regret that this performance is not preserved, for Hobbes, though ready enough in handling both Greek and Latin, does not appear to have been a fine or accurate scholar.

Hobbes was not yet fifteen when he went to Oxford. He did not care much for logic, and he did not think himself a good disputant. "So he had no reason to think he learned anything else at Oxford save a strong dislike of academic institutions and methods. He turned from the official studies to amuse himself with geography and voyages. As to mathematics, there was no official recognition of them at all while Hobbes was at the university. So there is no name imprinted in the statement that Hobbes had never opened a copy of Euclid until he was near middle age. The story is best told in Aubrey's own words:

"He was forty years old before he looked on the first book of Euclid, accidentally, being in a gentleman's library, 'Euclid's Elements' lay open and it was the 47th Prop., Lib. I. So there is no name imprinted in the statement that Hobbes had never opened a copy of Euclid until he was near middle age. The story is best told in Aubrey's own words:

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CHINESE COMSUMPTIVES.

The Mongolians Speedily Succumb to the Dread Disease.

That there is a large Chinese population in Boston is well known, and yet it seldom that one hears of a death in the Chinese quarter. The proportion of Chinese residents, says the *Hoson Transcript*, is small as compared with those of other nationalities, and there is no way to tell the exact number of deaths among them, as they are recorded by the city officials under the head of miscellaneous nationalities. Inquiry reveals that many of them, especially in nearly every case die of consumption. They are ill, as a rule, but a short time. In their native country their principal diet is rice, which, from its richness, tends to lengthen their life. When they begin business here all their habits change. They work early and late, seldom leaving their shops, and as they succeed they begin to eat American food, and to associate with all with whom they have dealings that they always buy the best markets afford. It is their custom to work until midnight or after and then enjoy a hearty meal. If they are not content with their food, they tend to lengthen their life. When they begin business here all their habits change. They work early and late, seldom leaving their shops, and as they succeed they begin to eat American food, and to associate with all with whom they have dealings that they always buy the best markets afford. It is their custom to work until midnight or after and then enjoy a hearty meal. If they are not content with their food, they tend to lengthen their life. When they begin business here all their habits change. They work early and late, seldom leaving their shops, and as they succeed they begin to eat American food, and to associate with all with whom they have dealings that they always buy the best markets afford. It is their custom to work until midnight or after and then enjoy a hearty meal. If they are not content with their food, they tend to lengthen their life. When they begin business here all their habits change. 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