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Schedule in Effect May 12th, 1889.

SOUTH-BOUND.	No. 2 Ex. Sun.	No. 4 Daily.	No. 6 Ex. Sun
Lve. Cincinnati	8.00 a m	8.00 p m	7.35 p m
Lve. Covington	8.06 a m	8.05 p m	8.45 p m
Lve. Falmouth	9.41 a m	9.47 p m	4.00 p m
Lve. Cynthiana	10.13 a m	10.02 p m	5.07 p m
Arr. Paris	10.30 a m	10.23 p m	5.40 p m
Arr. Lexington	11.00 p m	11.00 p m	6.30 p m
Lve. Paris	11.20 a m		5.45 p m
Arr. Winchester	12.05 p m		6.20 p m
Arr. Richmond	12.50 p m		7.00 p m
Arr. Lancaster	4.00 p m		
Arr. Stanford	4.30 p m		
Lve. Richmond	1.45 p m		
Arr. Berea	2.00 p m		
Arr. Livingston	5.00 p m		

NORTH-BOUND	No. 3. Daily.	No. 1. Ex. Sun.	No. 5. Ex. Sun
Lve. Livingston	8.00 a m		
Lve. Berea	10.25 a m		
Arr. Richmond	11.45 a m		
Lve. Stanford	7.00 a m		
Lve. Lancaster	7.40 a m		
Arr. Richmond	9.45 a m		
Lve. Richmond	2.40 p m	8.00 a m	
Arr. Winchester	3.30 p m	8.75 a m	
Arr. Paris	4.10 p m	9.40 a m	
Lve. Lexington	7.15 p m	7.00 a m	3.45 p m
Arr. Paris	8.15 p m	8.11 a m	4.35 p m
Lve. Cynthiana	4.46 p m	8.51 a m	5.07 p m
Lve. Falmouth	5.30 p m	9.13 a m	6.00 p m
Arr. Covington	6.35 p m	10.35 a m	7.00 p m
Arr. Cincinnati	6.45 p m	10.45 a m	7.30 p m

MAYSVILLE BRANCH.

NORTH-BOUND.	No. 9. Daily Ex. Sun.	No. 11. Daily Ex. Sun.
Lve. Cincinnati		8.35 p m
Lve. Covington		8.45 p m
" Lexington	7.00 a m	4.00 p m
" Paris	8.00 a m	4.41 p m
Arr. Millersburg	8.17 a m	4.52 p m
" Carlisle	8.34 a m	5.06 p m
" Johnson	9.00 a m	5.20 p m
" Maysville	10.25 a m	7.00 p m

SOUTH-BOUND.	No. 10. Daily Ex. Sun.	No. 12. Daily Ex. Sun.
Lve. Maysville	6.15 a m	1.00 p m
" Johnson	6.37 a m	1.22 p m
" Carlisle	6.49 a m	1.34 p m
" Millersburg	7.03 a m	1.48 p m
Arr. Paris	7.40 a m	2.25 p m
" Lexington	8.35 a m	3.20 p m
Lve. Cincinnati	10.15 a m	5.45 p m

No. 10—Leaves Lexington 10.05 a m. Arrives Paris 10.40 a m. Except Sunday.

TRAIN NOTES—No. 3 runs daily between Lexington and Cincinnati. No. 4 runs daily between Cincinnati and Lexington.

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CLOTHES FOR INFANTS.

All About Dresses, Embroideries, Edgings and Laces.

The first short dresses put on infants six months old are yoke slips of French nainsook made with high neck and long sleeves, trimmed with drawn-work, tucks, and feather-stitching, or with a little embroidery, and Valenciennes lace in insertions and rather narrow edgings. Some French mothers use white China silks for these little folks, and also for the long robes worn by babies, but thinner sheer nainsook is preferred here. The yoke may be in one with the two breadths of the slip, being merely lengthwise clusters of fine tucks at the top in front and back, with feather-stitching between, or else even rows of tucks that are hem-stitched, or perhaps four or five narrow box-plaits in front and back will hold all the fullness necessary after the breadths are sloped upward to the armhole. The slip is long enough to reach to the shoe-tops, and is finished with a hem three or four inches deep that is sufficiently trimmed if very simply hem-stitched. A narrow ruffle edged with Valenciennes is turned back on the neck and wrists. When separate yokes are preferred they are either round or pointed, made of tucks, with drawn-work, feather-stitching, or insertion of embroidery or Valenciennes, and are sewed with a cord to the full two breadths of the slip.

When the child is a year old, little short-waisted dresses may be made, the round waist reaching only two or three inches below the armholes, tucked and feather-stitched, etc. as yokes are. At two years the waist may simulate a guimpe at top, being gathered at the neck and also just above the armholes, then sewed to a plain round low-necked waist, or one tucked and having drawn-work; a little fall of embroidery drops around where the false guimpe is added, and the belt is of insertion. Girls of three years have real guimpe waist to wear under low-necked round waists, made entirely of hem-stitched tucks, the short-puffed sleeves and low neck trimmed with a ruffle that is hem-stitched and edged with narrow Valenciennes lace. A sash of the nainsook hem-stitched across the ends is sewed in the side seams and tied behind in a large bow with ends. The hem-stitching in such skirts is quite elaborate, being in wall of Troy squares, or in Greek key pattern, or in medallions. Colored ginghams and Chambervs are put on children earlier than they formerly were, those of pale pink or blue being made up like any of the slips described, with yokes of embroidery, and worn by girls two and a half years old. At three or four years of age solid-colored India silks are worn in blue or pale rose or white with feather-stitched tucks, and may be with separate guimpes or else high in the neck.

To distinguish boy babies are thicker cambric dresses plaited from neck to waist, but plain on the sides, in continuous breadths, except where the front is cut off at the waist line and tucked like a shirt bosom; the skirt is then gathered to the edge, and a separate belt is set around all the waist except just in front. The back of the waist has a box-plait down the middle (concealing the buttons which fasten it), and narrow side plaits beside it. The little turn-over collar is parted in front, and this, with the cuffs and belt, is feather-stitched with blue, red or white. Pique frocks are similarly made for these little fellows.

Tucked nainsook caps are worn alike by boys and girls until the boy of eighteen months has a soft straw hat with a ruche of lace or of white ribbon loops inside the brim, and a band with bows or rosettes outside. Their short coats at this season of the year are of soft cordurette or of pique, with a deep cape covering the round waist with its coat-sleeve. Embroidery is the trimming, and may lie on the skirt, collar and cape alike. For cashmere wraps the prettiest are the plaited cloaks pressed in fine folds on the cape and the skirt, with perhaps some narrow ribbon run on as a border. Little cloaks of India silk are similarly made. White stockings and soft ecrue kid shoes are put on with the first short dresses. Black silk stockings and black kid shoes are for babies learning to walk. Pretty little blondes in their perambulators on Fifth avenue have every thing in white and blue, the cloak of pale-blue cashmere in accordion plaits, the nainsook cap with bows of blue, the afghan of white stripes alternating with blue stripes that are interlaced or braided as if in three plaits, and the carriage draperies are of white muslin over blue silk.—Harper's Bazar.

WOMEN IN BURMAH.

They Are the Equals of Men in All Affairs of the Family.

Burmese women are treated well in the family and they are the equals of the men in family affairs. They have their say in all business matters and the only place in which their inferiority is noticeable is in religion. The Burmese are Buddhists, and a Buddhist woman has no chance to go to Heaven, save by her soul at death passing into the body of a man. If she is wonderfully pious during this life such a transmigration many take place, and I note that the chief worshipers at the pagodas here are women. Buddhist teachers put women much lower in the scale of morality than man, and they maintain that the sins of one woman are equal to the sins of 3,000 of the worst men that ever lived. There are about 200,000,000 Buddhist women in the world and none of these have any other hope of immortality than this. Nevertheless, I am told that the Burmese women are more honest than the men, and that their business promises are more to be trusted. They are not educated, as a rule, and it is only lately that there have been schools in Burmah for women. The Baptist missionaries are doing a great deal in this direction, and I visited a female seminary here which contained about one hundred girls. They were very bright-looking girls, too, and the president of the school told me that many of them could speak three languages and that they were fully as bright as the average American girl. During my stay an English spelling match was gotten up for my entertainment and a class of thirty girls were spelled down. They were all clad in the Burmese costumes and bare-footed, bare-headed, and with these tight dresses about their limbs they stood and spelled the words almost as readily as the teacher could utter them. They had a queer pronunciation and accent, but they did remarkably well, and two of the girls remained on the floor for a full half hour, going almost through the spelling book in that time. As the girls missed they one by one went back to their seats, some laughing and some pouting. But the two who remained to the last tired out their teacher and as she said "enough," they walked off proudly kicking out their bare heels as they lifted them from the floor in this approved Burmese fashion, which serves to keep the dress closed in front.

The Burmese woman has few of the troubles and pleasures of a New England housewife. All of her cooking is done out of doors at this time of year, and her range never gets out of order. She builds her fire on the ground, and her cooking utensils consist of two or three earthen pots. These and a jar of water, with a cocoanut ladle, make up the kitchen furniture, and our Burmese wife is not troubled with table spreading nor dish washing. She is never worried about her four nor her baking powder. The Burmese use neither knives nor forks. Their staple food is rice, and a huge platter of this is cooked for the family and placed upon the floor. In addition there is a bowl of curry, a kind of soup, gravy-like mixture, which is seasoned with fish and pepper, and which is very hot. The family squat around the rice dish, and each has his own little bowl for curry, and a larger one for rice. Every one helps himself, putting his fingers into the rice platter and taking as much as he can squeeze up in his hands. The food is conveyed from the bowl to the mouth with the hand, and at the close of the meal every one is expected to wash his own dishes. No drinking is done during the meal, and at the end each goes to the water jar and rinses out his mouth. I have seen many families at meals, and in no case have I seen chop sticks or knives and forks. The Burmese dinner is thus a perpetual picnic.—F. G. Carpenter, in Louisville Courier-Journal.

SHOES IN FOLK-LORE.

Superstitions and Customs Prevailing in Different Parts of the Globe.

It is supposed to be unlucky to put either shoe on the wrong foot, nor must one put the left shoe on before the right, unless one wishes to bring about some direful calamity. Augustus Cæsar, it is said, put on his left shoe first, and before nightfall he narrowly escaped assassination. Dr. Brewer says that plucking off the shoe among the Jews, smoking the pipe among the Indians, thumb-licking among the Scotch, breaking a straw together among the Teutons and shaking hands among the English are all ceremonies to confirm a bargain. The Jewish custom of plucking off the shoe or sandal is frequently referred to in the Scriptures. In the story of Ruth it is recorded that the compact which Boaz made was sealed by a shoe being drawn off—one of the verses reads: "Now, this was the manner in former time in Israel concerning redeeming, and concerning changing, for to confirm all things a man plucked off his shoe and gave it to his neighbor; and this was a testimony in Israel."

To say a man's "in his boots" implies that he is very drunk. It comes from an old Welsh word, "boozi," meaning to be saturated with liquor. But to stand in another's shoes is to claim the honors of another. It has its origin from a custom common among the ancient Northmen, among whom if a man adopted a son in order that the youth might lawfully inherit, he must for a certain length of time wear the shoes of his adopter.

As a sigh of respect the Japanese, when they meet on the street, take off their slippers. The custom almost prevails in the East. An inferior, when he enters the house of his superior, removes his shoes or slippers and leaves them at the door until his departure. This is done as a mark of humility, as a shoeless foot denotes servitude. The slipper is also left at the door of the Mohammedan mosque, for the reason that leather is regarded as an unclean thing and must not be brought into the presence of the holy.

The custom of throwing an old shoe after a newly-married couple is universal. Some think that it is a relic of the days when the gallant lover carried off his sweetheart by force. Others ascribe good luck to an old shoe and throw it after the newly-married couple with the best intent. This certainly is the most popular view, and few parents dream that when they throw her old shoes after her they hereby give up for good and all their control and right over their daughter. Yet this is the significance it had in the days when the Anglo-Saxon father handed to the bridegroom an old shoe of the bride. The husband touched the bride on the head with it as an assertion of his authority, while the father, by the giving of the shoe, signified his willingness to relinquish all claim or authority. In Turkey, however, it is the bridegroom himself who is touched, and sometimes quite severely, for the moment he is married his friends and relatives set upon him and pelt him with their slippers as a sort of affectionate farewell.

When a pair of new shoes is brought home, never place them on a shelf higher than your head if you would have good luck while wearing them, and never blacken them before you have had both shoes on, else you may meet with an accident and perhaps sudden death. So say the old Irish women who have made a study of these matters. The Scotch lassie believes that should she by accident drop her new shoes before they have been worn, they will surely lead her into trouble. The German mother says that should she loose the heel of her shoe one of her children will die before the year is out, while should a French lady meet with such an accident to her high-heeled slippers, disappointment in love is sure to follow.

Even fairies have been credited with taking an interest in shoes, for we are told that the merry little Cornish pixies liked nothing so well as to hammer away in the dead of night at the unfinished shoes on the cobbler's bench, to surprise and gladden him next morning with the outcome of their energy.—N. Y. Sun.

How Hair-Cloth Is Made.

Many people understand, of course, how hair-cloth is made, but for the edification of those who do not, we will explain the process. In the first place, horse-hair can not be dyed. It repels coloring matter; so to make black cloth it is necessary to secure natural black hair. The horses, in many cases absolutely wild, running unrestrained, are regularly coralled and shorn. Of course black hair is preferable, but sometimes gray stock is utilized. Not only the tails, but also the manes are cut; the hair is bunched. These bunches seldom contain hairs of less length than two feet; some are even three and three and a half feet, and the thickness of the bunches is usually two or three inches. The hair-cloth looms are provided with what we may call a nipper, in place of shuttle, and the nipper is so finely actuated that it travels across the warp and seizes from the bunches one hair only, the jaws of the nipper being too fine to grasp more than one, and carries it across the weft threads, dropping it into its exact place. The action of the loom mechanically forces the hair next to its predecessor, the warp crosses upon it, snugly holds it in its place, the nipper travels back and seizes another, and so on and on. The delicacy and almost human accuracy with which each separate hair is placed between the warp threads is really incredible.—Upholsterer.

—In thirty-five words how many "thats" can be grammatically inserted? Eighteen. "Herald that that that that that man said was not that that that that one should say, but that that that that that man said was that that that that man should not say."

"LA PETITE BONNE."

A Personage of Importance in the Doings of Paris Society.

Just as the Parisian woman constitutes a distinct type in Europe—a creature made up of charms and graces, wit and affectations—so also does her servant. The mistress is always successfully photographed in the maid—the higher creation finds its inevitable and fatally correct expression in the lower. Only in France—only in Paris—is the true femme de chambre found. It has pleased us, here, to borrow a word from the argot of Paris "la petite bonne," which is applicable to the entire class of female servants—whereat the femme de chambre proper is the only one member of this immense family—the type par excelence, found only in the families of the aristocratic circles of Parisian life. "La petite bonne" bears no resemblance to the English nurse, to the rigid German governess, the Swiss "bonne," to the "maritornes" of Spain, or the "cameristes" of Italy—all of whom breathe the atmosphere of domestic service, have the coarse hands and ill-shod feet of the lower classes and hold themselves in a position of humility and servility, suggestive of the serfdom of antiquity. "La petite bonne" of Paris is a personage of importance and of rare elegance. Elle est tirce a quatre epingles, dressed simply, without the slightest pretence to luxury, but with an exquisite and unfailing taste. She cultivates her hands, manicures her nails and arranges her hair in the most becoming and coquettish style—with an eye to her hatless condition on the streets. Unfortunately, on her jour de conge, she hides all this delicate simplicity beneath the cast-off finery of her mistress, and she is then neither lady nor "petite bonne"—only a travesty on the former. "La petite bonne" walks with the undulating grace of the "bayadere." She affects every new caprice of coiffure and carriage—she knows every new Parisian fad by heart and keeps the run of the fashions with the same accuracy as the society woman who possesses many millions. She takes the utmost care of her teeth—which are always small, white and even—and she cultivates the prettiest laugh in the world, which displays two rows of glistening little pearls set in their shining coral. Her duties are to dress Madame and to attend to commissions of a delicate nature, requiring tact and skill. Therefore she must be, by nature, clever and intriguante. She counts the linen, and mends the laces, and keeps an attentive eye to Madame's wardrobe, but she never soils her white fingers with the dust of grosser duties. These she hands over to some menial below her in the scale of servitude. "La petite bonne" never marries the valet nor the coachman in these days. Her wise and cunning plans are laid, to secure some well-to-do bourgeois. It is, perhaps, unnecessary to add that she always secures him, and then "la petite bonne" becomes "la petite bourgeoise." There may be republicans among the dames du monde of Paris, but there are none among their servants. They are all aristocrats.—Paris Figaro.

HISTORY OF PHARMACY.

The Development of the Science in England and Continental Europe.

During the middle ages pharmacy was, to a great extent, still under the control of the Arabian physicians. From contact with them in the East the religious orders (the Benedictines especially) became proficient in the art. The monks, however, were forbidden to shed blood, with the result that surgery fell largely into the hands of the barbers to which fact the origin of the present tonsorial striped pole is due. Soon the rise of alchemy and the study of toxicology or art of poisoning—which the fashion of the age cultivated—and the aristocratic tastes for spices combined pharmacy, toxicology and the grocery and confectionery business into a heterogeneous whole, which united the salutary and the criminal in a peculiarly characteristic middle-age manner.

The development of national life in England, Germany and France having taken place somewhat later than in other parts of Europe, the beginning of the pharmaceutical histories in these countries is of comparatively recent date. Germany was the first in the field. A drug store existed in Muenster in 1285, one at Augsburg in 1318, and another at Hildesheim in the same year. In 1350 the boundary line between medicine and pharmacy was clearly defined in Germany, as is proved by the existence of a parchment ordinance by the City of Nuremberg.

The first recorded apothecary shop in London was in 1332. Up to that period drugs were dispensed by grocers and spicers exclusively, and those tradesmen did not entirely lose their hold on their side line for considerable time. A peculiar document dated 1345 is still in existence. In it King Edward III. of England grants a pension of sixpence a day to Coursus de Gangland, an apothecary of London, for taking care of and attending Hi Majesty during his illness in Scotland —Chicago Tribune.

WORDS OF THE WISE.

Aphorisms Selected from the Works of Great Philosophers.

No thoroughly occupied man was every yet very miserable.—Landon.

Our greatest glory is not in never falling, but rising every time we fall. —Confucius.

Quarrels would never last long if the trouble was only on one side.—Rochefoucauld.

There are soft moments even to desperadoes. God does not all at once abandon even them.—Cecil.

It is one proof of a good education and of true refinement of feeling to respect antiquity.—Sigourney.

Cheerfulness keeps up a kind of daylight in the mind, filling it with a steady and perpetual serenity.—Addison.

There are no persons more solicitous about the preservation of rank than those who have no rank at all.—Shenstone.

Pride, like the magnet, constantly points to one object, self; but, unlike the magnet, it has no attractive pole, but at all points repels.—Colton.

Believe nothing against another but on good authority; nor report what may hurt another, unless it be a greater hurt to another to conceal it.—W. Penn.

The greater a man is in power above others the more he ought to excel them in virtue. None ought to govern who is not better than the governed.—Cyrus.

Every child should be taught to pay all his debts and to fulfill all his contracts, exactly in manner, completely in value, punctually at the time. Every thing he has borrowed he should be obliged to return uninjured at the time specified, and every thing belonging to others which he has lost he should be required to replace.—Dwight.

—A philosopher on a Western paper finds that only one person in every $0,000 dies in bed while asleep, and concludes that it is a waste of time to lie awake and worry over the danger of that.

CHILD DRUNKARDS.

A Crusade Against Wicked Rock-and-Rye Drops.

"No more rock-and-rye candy, or drops or wine cordial confectionery," is the cry of the different branches of the Woman's Christian Temperance Union. The crusade has begun, and it will be a relentless warfare. It started at West Chester, and a big constable intends to seize all the rock-and-rye drops, and the dealers will be prosecuted for selling liquor without a license.

In an interview the president of the Woman's Christian Temperance Union said: "If we can do any thing, either legally or otherwise, to stop this pernicious practice, it shall be done. We have gone to many of the small retail candy dealers lately and requested them to stop the sale of rock-and-rye candy. Many of them complied with the request, but it is still manufactured and sold in large quantities. Even small bottles of rock and rye are also vended. We certainly do object to this feature of the candy business. Why, all our children will become premature drunkards if it shall be allowed to continue. When once they get in the habit of purchasing such articles at candy stores, they will then take a nip on the sly in some secluded beer saloon.

"Only the other day a lady friend of mine, who has a couple of children, was terribly shocked by seeing them come from school their eyes all afire, cheeks inflamed and cutting the most curious pranks. In great alarm at seeing them so demonstrative and unsteady she asked them the cause of their exuberant feeling. They blubbered out, laughingly: "We'se been eating rock and rye." There is a great amount of whisky in this rock-and-rye candy, and it is of such an inferior quality that it easily affects those who essay to eat it. It is a lamentable fact that even candy can not be manufactured without placing some strong drink in it. Just look at those wine cordials that are sold daily to the young by unscrupulous dealers. There is a pretty little port-wine drop to suit the palate of one, there is the sherry drop to please the taste of another, and so on ad infinitum. These cordials ought also to be suppressed. The question to be decided, however, is whether the sale of such candies without a license can be proved illegal. If it can we will fight against it grimly."

"No one can estimate what evil those pernicious drops really have on children," said another member of the Temperance Union. "I have seen them after eating it behave very unseemly. Do you think we can win if we take up this fight? Well, perhaps we can; but still that remains to be seen. The law, like men, is somewhat fickle, and extremely pliable."

The manufacturers of cordials and rock-and-rye candy claim that such action upon the part of the temperance ladies is a species of fanaticism. "Why, if a child could eat ten pounds of rock-and-rye candy," said a well-known confectioner of this city yesterday, "it would not make him or her intoxicated in the least. I admit that there is some little of intoxicating spirits in such candy, but it is very small. I do not suppose there is one-quarter of a thimbleful of whisky in twenty-five rock-and-rye drops. These people can not do any harm to us, and all their talk is mere twaddle."

It is said that the members of the union intend to investigate just how much spirituous liquor is contained in the different kind of drops, and will begin a series of experiments as to the effect that a pound of rock-and-rye candy will have on a person.—Philadelphia Record.

REPELING RATS.

Build Barns So That They Can Not Harbor Rodents from Terriers.

Most of the barns put up in our country are about as perfect rat warrens as can be contrived. The floor of the cellar should be cemented, and its walls made of brick or stone. If a rat then gets down the stairs into it, he is easily caught by a dog, as he can make no hole here to crawl out. Nothing in the upper stories should be piled so close to the sides of the building as to prevent a small dog and a large cat getting between, to catch any vermin nesting there. All grain or meal bins and boxes must be covered with tin, zinc or sheet iron, to prevent rats and mice gnawing through to eat them.

Many rats may be got rid of in the following easy manner: Take four pieces of joist, three feet or more long, and nail boards to these to make a square space inside. Set the lower boards three inches or more above the foot of the joist, so as to leave space for rats to run under them. Scatter corn on the ground in the center of the pen, a yard or two long and wide; lay down joist at two ends of this, and then cover the corn with boards. Place this near the barn, and it will make a nice warren for rats; and by tolling them with a few kernels of corn from the barn to the outside of this pen, they will soon make their home under the boards inside. After getting well settled there, sink the foot of each post so deep into the ground as to bring the edge of the lowest board of the pen close to the ground, so that no rat can crawl under it to escape. Now put into the pen one or more dogs, that have been trained to hunt rats; lift up the boards under which they have harbored, and there will be a lively time in catching them.

I have seen twenty or more rats caught in such a pen at a single time. A pair of well-trained dogs will dispose of so many in a few minutes. I had a terrier that would kill as many probably in less than fifteen minutes. She would jump and give a rat a single grip, just back of the head, which instantly broke his neck and laid him out dead. After she had finished, she would return to look them all over, one after another, and if any life seemed to be left, give another grip, which instantly settled the matter.—Country Gentleman.

Russell Sage at His Desk.

I had an interview to-day with Russell Sage, the penurious old man who does such a thriving business in puts and calls with friends of a speculative nature, and whose name is now linked with that of Jay Gould whenever the owners of the Manhattan Railway Company are mentioned. Russell Sage is over seventy years old, but his mind is as keen as ever, and the amount of business he transacts in a day would put to blush many a lusty, youthful broker. He does not appear to be a methodical man either. His desk, a fine table, is covered with papers, letters, etc. At his right hand are two long slips containg the latest quotations from the Stock Exchange. Every moment a clerk steps in and quietly adds new figures to this list. Russell Sage's face looks very Irish. On his chin and neck is a short stiff beard. His upper lip and cheeks are smooth. He wears a twenty-five cent made-up neck-tie, and a suit of clothes of which no two garments are of the same pattern. They are not of a loud figure, but very plain and common.—N. Y. Letter.

—A novelty in stationery is the new gray paper with address and monogram in white.

POISONOUS WALL-PAPER.

Some New Facts Prescribed by the Boston Medical Improvement Society.

The subject of poisonous paper-hangings has lately been discussed, in the light of some new facts, by the Boston Society for Medical Improvement.

Some of the important papers still contain arsenic in quite dangerous amounts, and even American manufacturers, though they use less arsenic than formerly, are not yet wholly within the limits of safety. It is found that one-third of a grain to a square yard is decidedly deleterious; but papers are in use that analysis shows to contain ten, fifteen, and even twenty grains.

The following are important facts in the case:

1. The harm varies, as would naturally be supposed, inversely with the individual's power of elimination. This power may be fully adequate in some persons, and quite inadequate in others.

2. The symptoms of two persons injuriously affected by the same exposure and the results may be quite different. Inflammation of the kidneys for instance, may be induced in the one, and not at all in the other.

3. Arsenic may not give rise to the ordinary symptoms of arsenical poisoning, but may stir up and strengthen dormant, morbid tendencies, and thus divert attention from the true disturbing cause.

4. While one-third of a grain to a square yard is likely to harm an adult, a young child may be injured by a mere trace, and the cause of the trouble may be wholly unsuspected.

5. While arsenic is not a cumulative poison, like lead, yet it is very slowly eliminated from the body. It requires weeks, and sometimes even months, to effect its complete expulsion after removal from an arsenious atmosphere. Hence inhaling it constantly, perhaps day and night, may cause a very dangerous accumulation of the poison in the system. This accumulation will be very rapid if the organs of elimination, one or more of them, are feeble.

6. A new and conclusive method of detecting the presence of arsenic in the system has been discovered, which leaves no room for doubt. This test has been applied in many cases, and has led to the removal of the paper from the wall, or of the patient from the room, followed by relief, and, in due time, by full cure.

7. The covering of arsenical paper by non-arsenical is not sufficient to remove danger, for though this expedient may prevent the arsenical dust from impregnating the air, yet it is surmised that moisture develops a volatile arsenious compound, which readily finds its way into the air of the room.—Youth's Companion.

HISTORIC FRENCH DUEL.

The Meeting Between Cazalis and Barnave in 1790.

Rows in the French Chamber often lead to duels, but the Ferry-Boulanger meeting was not a parliamentary duel, since it did not grow out of such a quarrel; still its motive was so purely political that it has a right to be classed among those that originated in words exchanged during a heated debate. The first of this sort of encounters in the chronicles of French legislative bodies had its origin in the meeting of the National Assembly of August 11, 1790. The body was debating the responsibilities of the events of October 5 and 6 of the previous year, and Oudard made a speech repeling certain insinuations indulged in by Chatelet, which raised a veritable storm of angry cries. The "Blacks" (it was the name then given to the Royalists, who are to-day called "Whites") behaved in such a manner that Camille Desmoulins was led to exclaim they "seemed like so many devils on whose bare heads a bucket of holy water had been suddenly dashed." Cazalis retorted that all members of the Left were brigands, and he looked so fixedly at Barnave that the latter shouted:

"Are you speaking collectively? If you are you are talking like a fool and I shall not notice it, but if you wish to insult me personally I will not suffer it."

"What I have just said," answered Cazalis, "was intended for you personally."

Barnave replied with an insulting epithet, and the next morning they went to the Bois de Boulogne with their seconds. Barnave shot first and missed, while Cazalis' pistol hung fire.

"Upon my word I owe you every sort of an apology," said the latter, as his second, St. Simon, was reloading the weapon.

"Say nothing about it. That's what I am here for," replied Barnave, and they began conversing amicably. "I will be sorry if I kill you," said Cazalis, "but really you are very much in our way. What I would like to do would be to give you a wound which would keep you away from the assembly for a few weeks."

"I am more generous," replied Barnave; "all I want is to graze you, for you are the only orator on your side, while my absence would hardly be noticed." His bullet struck Cazalis on the forehead, but, as it encountered the stiff brim of the hat he was wearing, it only produced a bruise, and ever after they were good friends.—Memphis Avalanche.

ARTESIAN WELLS.

The Possibilities of Those in the James River Valley, Dakota.

The valley of the James river, Dakota, is the greatest artesian-well district known. There are fine artesian wells in France, and some of them are of very large bore; but in none of them does the pressure equal any one of fifty wells in the James River valley. The valley extends a distance of three hundred miles, from Yankton in South Dakota to Jamestown in North Dakota, and greatly resembles the valley of the Nile; but, unlike it, it has its supply of surplus water beneath instead of at the surface. The extensive fires which have ravaged Dakota, leaving much of its area bare, cause drought, that would be fatal to settlement were it not for these wonderful wells, which furnish water for drinking and bathing, protection against fire, and power for all mechanical purposes. The possibilities of these wells are beyond estimation. The Ellendale well, 1,087 feet deep, the Redfield well, 960 feet, and the Jamestown, 1,576 feet deep, supply systems of waterworks for the cities named. These are only named out of a number of others of equal value. With millions of gallons of water flowing daily, there is no diminution of the supply. The question naturally arises, Whence the source of this water? It has been supposed to come from the Missouri river but tests by boring in the neighborhood of the river without getting a flow, have proved that this idea will not "hold water." Accepting the fact that water finds its level and rises no higher but by applied external force, some place of corresponding elevation to the enormous height to which the water is thrown by natural pressure must be looked for. This undoubtedly is in the Rocky mountains, whose sources must feed the subterranean flow.—Demorest's Monthly.

THE 10 COMMANDMENTS!

1. Think Carefully—and buy from us.
2. Decide Wisely—The Best is the Che