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The value of poultry in the United States amount to over $700,000,000. This large sum would be increased if poultry received the same attention as is bestowed on sheep, horses and cattle.

TIME AND DISTANCE.

Why drives yon cabman ever so rapidly in dauntless flight?
He's here one moment and he's gone The next away, far out of sight.
Why, tell me why he hurried hence With a restless, hurried pace.
(He has accepted fifty cents To drive one to a certain place.)

And why does yonder cabman creep So slowly through the busy throng? His horse's tired is half asleep And like a snail he moves along.
The grass beneath his feet does grow Yet on he crawls with leisurely pace.
He hides his time; for, stranger, know He cab is chartered by the hour.

—*Rambler.*

"TOWERS OF SILENCE."

Malabar Hill and Parsee Homes of the Dead.

The Five Cylinders of Black Granite Used For Those Worthy of Sacred Burial—A Square Tower set Apart for Criminals.

One must be born a Parsee, for, like the Brahmin, his sacred faith admits of no proselyting. On purity as the foundation-stone is built the superstructure of his belief, and Zoroaster's three precepts, "good thoughts," "good words," "good deeds," are his rule of life. That he may be constantly reminded of his duty to move within the circle of these precepts, he wears his girdle triply coiled. A Parsee child should be born on the ground floor of the house, that by humility at the beginning and correctness of after-life he may merit advancement, not only in this world, but in that which is to come.

When seven days old an astrologer is called upon to cast his nativity. He first gives a list of names that the child may bear, and allows the parents to choose one of them: then drawing a set of hieroglyphics with chalk on a wooden tablet, he predicts the future of the infant, which the relatives receive with implicit faith and admiring reverence. This document is carefully preserved among the family records, and often has a marked influence on the after-life. Having attained the age of about seven years, the first religious ceremony is performed, which makes the child an accountable being, and brings him into full fellowship of the faith of his fathers. The ceremony begins with an ablution for purification. The priest then invests him with the sacred girdle, and tying the cord around the waist, he pronounces a benediction, and throws slices of fruit, seeds, perfumes and spices upon the head. This kusti, or sacred cord, is woven only by women of the priestly class, and is composed of seventy-two white cotton threads, the number emblematic of the seventy-two chapters of the Yasna, a portion of the Zend-Avesta. Should the child die before the performance of this ceremony his soul is supposed to return to Ahura Mazda, from whom it came, as pure as when it entered the world, not having yet reached the age of moral accountability.

Childhood is the usual time of marriage, though it is sometimes contracted between grown-up people. To the parents of the bride and groom, who make all arrangements, the event is one of absorbing interest, and is attended with much ceremony and display. The Parsee women hold an honorable position; they are allowed to appear in public, to mingle in society and to them is given full charge of household affairs.

Running out into the sea from the western part of Bombay Island rises Malabar hill, a picturesque ridge, terraced to the top, and covered with tropical trees and shrubs and flowers, among which are scattered the luxurious homes of the more wealthy residents of the city, both Indian and European. The summit of this hill commands a view of surpassing beauty. At its foot, on the right, lies the seaside village of Breach Candy; on the left the city of Bombay, with its beautiful bay and harbor studded with rocky islands, the blue water of the Arabian sea widening out in the distance on one side and the range of the Western Ghauts rising on the other, towering grandly to the height of six thousand feet and stretching along the line of the main-land coast as far as the eye can reach.

There, in the midst of a garden of loveliness, where the silence seems sacred and every suggestion is one of peaceful rest, the Parsees have erected their Sagris, or Houses of Prayer, and the Towers of Silence in which they lay their dead. In the largest Sagri, with religious ceremony, they kindled years ago the sacred fire, which, being constantly fed with incense and fragrant wood, is never allowed to go out.

The Parsees emphatically deny the common imputation that they worship fire, declaring that they hold it sacred, not as God, but only as a symbol of deity. Zoroaster taught that "earth, air and water should never be defiled by contact with putrefying flesh, but that the decaying particles of our bodies should be dissipated as rapidly as possible in such a way that neither Mother Earth nor the beings she nourishes should be in the slightest degree contaminated." To the Dokhmas scarcely belongs the name of towers, so peculiar are their proportions. Built of black granite and covered with white chunam (a stucco made of calcined shells), they gleam among the luxuriant foliage like huge white cylinders of solid masonry. The largest of the five is about forty feet in diameter, and not more than twenty-five in height. The smallest and oldest was built by an ancestor of the Modi family more than two hundred years ago, when the Parsees first settled in Bombay, and has been used only by his descendants. The second was erected in 1756, and the remaining three at intervals during the following century.

Standing quite apart from the others is a sixth square tower, and here are brought the bodies of criminals, ostracized in death as in life, for their bones must not be allowed to touch those of good men.

On the iron gates which guard the entrance to the garden is a notice that only Parsees are allowed to enter the sacred precincts. Could we pass beyond the gates and approach one of the towers, we should find it to consist of solid masonry for some twelve or fifteen feet from the ground—solid save in the center, where a well six feet in diameter leads down to subterranean chambers beneath the stone, where are four drains crossing at right angles, and terminating in holes filled with charcoal. The top of this solid cylindrical structure is divided into seventy-two compartments or stone coffins, arranged in three circles around the well, their common center, from which the divisions radiate. Here again we see the sacred numbers three and seventy-two. A narrow ridge of stone separates them one from the other, and each circle is divided from the next by a pathway, the smallest lying around the well. Leading from the single door which admits the Nasasalar, or corpse-bearers, from without, is another pathway crossing the others, thus giving easy access to all the divisions, in the outer circle of which are laid the bodies of men, in the second those of women, and in the third and smallest those of little children. Rising from this solid masonry, and joining it in the same line, is a wall or parapet some ten feet high, also of stone covered with chunam, which quite conceals the interior from view.

After the solemn ceremonies consecrating the towers to their special use, only the corpse-bearers may enter, and all other persons are forbidden to approach within thirty feet.

When a medical attendant decides that a Parsee can not recover, a priest is sent for, who approaches the bed and repeats various texts from the Zend-Avesta calculated to afford consolation to the dying man. Prayers are also said for the forgiveness of his sins. When he dies a funeral sermon is preached, exhorting the friends of the deceased to live pure and holy lives that they may meet him in paradise. They are reminded that they must one day be called from this world to the presence of God to give a full account of their deeds here, and as they do not know how soon that may be they are urged to prepare for death, and to meet it with a resignation and willingness. Riches, wealth, influence and friends have no avail in the next world. Those who desire to reach the eternal paradise, must spend their days here in holiness and prayer, and in doing good to their fellow-creatures.

The sermon lasts about an hour, and concludes with the words: "May God have mercy on the dead!"

The body is brought down to the ground-floor (where it was born), washed, perfumed, wrapped in a white sheet and placed upon an iron bier. A dog is brought to gaze at the dead face of his master to drive away evil spirits. Several priests attend and repeat prayers for the repose of the soul of the departed and that it may safely reace its destination, which it is supposed to do on the fourth day after death. The relatives and friends all bow low in token of respect, and the Nassasalar, clad in pure white garments (which are always furnished new for every funeral), raise the bier and bear the body from the house, while the mourners utter loud cries and lamentations. Priests in full dress lead the procession, in which are only the male friends and relatives of the deceased. They, too, are dressed in white, and walk two by two, each couple joined by holding a white handkerchief between them.

When the bearers reach the path leading to the door of the tower, they place the bier upon the ground and uncover the face of the dead, that the friends may take a last look, and all reverently bow, after which the mourners turn back, and enter one of the Sagri, and pray for the departed spirit. The bearers proceed to the tower, and unlocking the door, carry their burden within, and quickly lay it uncovered in one of the stone receptacles. In two minutes they appear with the empty bier and white sheet, and the door is no sooner closed behind them than numerous vultures, that have been sitting almost motionless in a circle on the edge of the parapet, swoop down upon the body, and in a few minutes return and lazily settle themselves again, having left nothing behind but a skeleton. The bearers, on leaving the tower, proceed to a building shaped like a huge barrel, where they bathe and change their clothes, bringing out their polluted funeral garb and casting it aside upon a receptacle of stone prepared for this purpose. None of these garments can leave the garden, lest they carry contamination with them.

The skeleton is left to be bleached and washed by sun and rain, and when three or four weeks have passed, the same bearers return, and with gloved hands and instruments like tongs drop the bones into their last resting place, the central well. The peculiar duties of the Nasasalar are considered so inseparable from defilement that, forming a distinct class, they are compelled to live quite apart from the rest of the community, and as a partial compensation for their isolation they are liberally paid for their services.—*Harper's Bazar.*

ARTIFICIAL RUBIES.

A Clever Imitation Which Can be Detected by Experts Only.

It is stated that Prof. Friedel, of the French Institute, has addressed a report to the Association of Jewelers and Diamond Merchants in Paris on artificial rubies. He found the chemical composition, density, fusibility, crystaline form and refractive power of the artificial specimens handed to him for examination to correspond in every respect with the qualities of the natural rubies. Both kinds contain alike tiny air bubbles. But while the cavities in the genuine rubies are almost polymeric, with surfaces parallel to the planes of cleavage, those in the artificial specimens examined by Prof. Friedel had curved surfaces, frequently of a pear-like form. Moreover, all these pear-shaped bubbles in any given portion of the artificial ruby had their elongated axes running in the same direction. From this Prof. Friedel infers that the material out of which the artificial rubies are made was originally of a pasty consistency, and the bubbles of gas struggling to escape gave their prison cavities this pear-like form. In consequence of this technical report the association decided that artificial rubies could not be regarded as precious stones, and any one selling them as such would be guilty of fraud.—*St. James' Gazette.*

—People who wonder where house flies come from may be interested in knowing that they are to be met with on the plains two hundred miles from any house, and that they buzz around the highest peaks of the Andes as well as elsewhere. They have been known since the days of Adam and Eve, and they propose to stick right by and see the show out.

—Speaking of a man holding an office so long that he thinks it belongs to him, a correspondent reminds us of that individual who lived so long in Charleston that he thought the navy yard belonged to him, and actually bequeathed it to his relatives in his will. —*Boston Commercial Bulletin.*

PAUPER ROYALTY.

What It Costs England to Maintain Her Queen and Princes.

Queen Victoria's family costs England over $4,000,000 a year, to say nothing of the immense private fortunes possessed by them and gotten through their positions as Queen and Princes. Here in Scotland the Queen has Balmoral, an estate of 30,000 acres. Her estate at Claremont is worth three-quarters of a million of dollars, and her husband left an estate of about $3,000,000. She has an immense estate at Osborne, and she has investments in Germany. She is said to be a good business woman, and rather stingy than generous. The English opposition papers do not scruple to make remarks about her parsimony, and it is a common charge that while she is free with words of sympathy she never gives anything to speak of. Her income must be immense, and a large part of it is clear gain. She gets purses everywhere, and her private purse account from the people is about $300,000 annually.

It is interesting to note just what England pays her in cold money every year, in addition to free house rent and I give it here in American dollars

Her Majesty, the Queen:	*Annually*
For privy purse	$385,000
Salaries of the royal household	57,900
Expenses of the royal household	812,000
Royal bounty, etc	66,900
Unappropriated	40,200
Total for Queen alone	1,321,500
Annuities for the Queen's Family:	
Prince of Wales	$250,000
Princess of Wales	50,000
Crown Prince of Prussia	40,000
Duke of Edinburgh	100,000
Princess Christian of Schleswig-Holstein	81,000
Princess Louise, Marchioness of Lorne	30,000
Duke of Connaught	140,000
Princess Beatrice	30,000
Duchess of Cambridge	9,000
Duchess of Mecklenburg-Strelitz	15,000
Duke of Cambridge	60,000
Duchess of York	25,000
Duchess of Albany	30,000
Grand total	$2,560,500

This is, however, only a small amount of what these Princes receive, but this sum is enough to send a cold chill down the back of the American taxpayer. Our President gets, all told, for the White House expenses and salary, less than $100,000 per year. Queen Victoria does half the business on nearly twenty times the salary, and her sons get from $100,000 to $200,000 a year apiece, and her daughters from $30,000 to $60,000 a year.—*Carp, in Cleveland Leader.*

THE PARLOR BEAU.

Sensible Atlanta Maidens Propose to Punish Him for His Selfishness.

A war has begun in Atlanta against the parlor beaux—young men who like to spend an agreeable evening with young ladies at their homes, but who never ask the young ladies to go to the theater or any other place where money is necessary. One young woman says, with disgust, that young men spend evenings in her parlor and tell her all about the performances they have attended alone.

This is a timely and wholesome warfare. Any evening numbers of young men may be seen at the Milwaukee theaters alone, although they are known to be society young men and indefatigable parlor beaux. They go to the theater whenever there is any thing worth seeing, alone, although they are able to take young ladies. There never was a time when young men were so indifferent to the just claims of young ladies. There is an understood rule that the young man shall make some recognition of a courtesy at the hands of a young lady, but if he does this, he certainly does no more. There is no escaping the conviction that the young man who is constantly enjoying the society of young ladies, is a very mean-spirited and selfish person if he attends a theater alone. There are any number of charming young women who do not require that a young man shall go to the expense of a carriage. They are willing to go by street-car, or better yet to walk, to the theater. Any young man with the right sort of feeling, is willing to go only half as often and to take a young lady with him.

The Atlanta girls resent their treatment not because of the loss of the theater, but because of the lack of decent consideration the young men show. It is the indifference to one of the plainest rights of young women. They propose to use the cold shoulder hereafter. They do not intend that young men shall play the role of grand mogul and think it is enough if they smile on the young ladies of an evening in the parlor. The girls are right about this. —*Milwaukee Sentinel.*

A CHARMING LEGEND.

An Enchanting Nook Where Thousands of Lovers Have Joined Their Hands.

Perhaps you have never heard the beautiful legend of Fountain camp ground, the charming spot where the good people of this and many other counties around are wont to gather every year when the early fall has tinged the precocious leaves with a matchless hue. The people meet here to worship God in the Druid-like temples, and to make these same woods, which once echoed to the voice of the red man, resound with the praises of the Great Jehovah. And on these occasions the spirit of Christian worship pervades the entire place and people. But there is another side of the picture that is not incompatible with the spirit of these occasions.

Fountain camp-ground comprises a tract of two hundred acres of native forest lying fourteen miles southeast of Washington. It takes its name from the many pure and sparkling streams that gush from the steep hillsides and spatter like myriads of diamonds in the rippling stream that winds its pebbly way around the base of the hill.

Among some of the tribes of Indians the custom was that lovers would plight their love with their hands joined across a beautiful stream—that their lives might flow on together as peacefully and beautifully as flowed the symbolic brook. A legend tells us that in this same enchanting nook, before the pale face ever trod the trackless for sts around, the Indian maidens and their lovers were wont to join their hands and hearts above this same stream.

And even to this day the coy maidens and their lovers, of a more enlightened if not more noble race, ramble along the bridle paths that wind about, and ever and anon cross this limpid stream and tell over and over this beautiful Indian legend, the spirit of which gushes up with the story, as pure and as sweet as the never-failing streams that give this place its beautiful name. —*Washington (Ga.) Gazette.*

—Some of the newspapers are advocating uniform marriage and divorce laws for all the States of the Union.

TRIAL BY JURY.

A System Which Is Derived from the Institutions of Ancient Greece.

It is generally understood that the form of trial by jury is derived from the institutions of the Greeks and Romans. In the ancient city of Athens a number of freemen of the city were appointed, usually several thousands, from whom were selected by lot a certain number for every case to be tried at law, to hear and determine the questions that might arise in the case, under the direction of a presiding magistrate. In Rome a similar system was adopted. There, the complainant in the case came before the prætor and stated his grievance; the defendant made reply, and the prætor then referred the case to the judices to determine the facts. No specific number of these judices was required. The Romans always introduced their laws and institutions into all of their provinces, and there is evidence that their mode of judicial procedure was established among the Britons. The Saxons had another form, called the trial by compurgation. In this each party to a suit appeared with certain of his friends, and they swore with him to the justice of his case. Usually the number of compurgators was six on each side, and it is supposed that the number of the jury was thus fixed at twelve. But the Normans had a form of trial by jury, so much more like that of modern times than any legal usage of the Saxons, that historians ascribe the origin of the institution as found in England to the establishment of Norman law there by William the Conqueror. That the Saxon trial by compurgation was in a measure grafted upon the Norman usage is shown by the fact that jurors were originally chosen from those who had personal knowledge of a case, and they rendered their verdict according to their personal knowledge. Witnesses were first brought in to aid the jury during the reign of Edward III. But not until the reign of Queen Anne was it distinctly provided by her that those who had evidence to give must be sworn as witnesses and could not serve as jurors. From England the form of trial by jury was brought to this country by the colonists and cherished as one of their most valued institutions. It was in general use during the colonial period and is protected by mention in the Federal constitution and in the constitutions of most States. In Scotland the jury seems to have been established at a very early date, but it was soon after discontinued in civil cases. The Scotch jury has always consisted of fifteen, a majority of whom may render a verdict. The jury in civil cases was reintroduced into the country in the time of George III. Nine of the twelve jurors may then render a verdict, and if the majority can not agree upon a verdict within six hours they are discharged. In Ireland the jury is substantially the same as in England, but the repression-of-crime bill passed in 1882 provided for the trial of certain cases without juries. In France trial by jury in all criminal cases was established in 1790, but now a jury is not granted except in cases of felony. A majority of the jurors can render a verdict. There is no grand jury, and civil cases are not tried before a jury at all. In Germany trial by jury in criminal cases was introduced early in the century. It was established in Prussia in 1819, and again by the constitution of 1848, but political offenses were withdrawn from its operation in 1851. The system was also adopted by Bavaria and Hesse in 1848, by Wurtemburg and Baden in 1849, and by Austria in 1850. In Belgium the jury system has existed since the country separated from Holland, and includes political offenses and those of the press. In Switzerland all crimes against the confederation are to be tried by jury, and for other crimes each canton has its own machinery, the jury being in use for criminal cases in some of them. The jury system, has, of course, been established in all the colonies of Great Britain. It is also in use in the South American republics. It was introduced into Greece in 1834, and was established in Portugal in 1837. It has also been introduced in recent times into Italy, into Brazil, and finally into Russia, where the first trial by jury was held August 8, 1886, and in each of these last named countries a verdict can be tendered by the majority. In countries where trial by jury does not exist, the judge both decides the case and awards the punishment.—*Chicago Inter Ocean.*

USEFUL HOBBIES.

A Defense Against Depression and Worry Which is Priceless.

The tendency of American life is in the direction of specialized knowledge. Law and medicine have been split up into specialties. The men who succeed in these two professions are those who cultivate special branches until they become authorities in them. It is the same in science. Life is too short for a man to master more than a single department of geology or chemistry or botany. Darwin was an exceptional case of a scientific man, with the ideal equipment of ample means and leisure, who was able to range over many fields, but all his studies were brought to a single focus upon his specialty of the origin of species. The ordinary man of science is forced to get his living from his profession; hence if he is to make a name for himself he must narrow his field of work and cultivate it to the highest point. Such work as this does not necessarily make a man of one idea. If he has had liberal training, the tendency is to encourage him to take up some hobby, entirely apart from his profession, into which he enters with the zest of recreation. It matters little whether it is gardening or geometry, so long as he finds in it the rest and recuperation which he needs.

The great danger in American life arises from the inability of business and professional men to take daily rest from wearisome routine. This, more than overwork or anxiety, drives so many able men to suicide or the insane asylum or into that condition of mental collapse which is more hopeless than dementia. When a man takes his business cares home with him, broods over them throughout dinner, revolves them in his mind when he prepares for bed and perhaps repeats in sleep the struggles of the day, with its defeats or its triumphs—when a man does this he discounts his strength and his future. If he persists in it many years, he will lose a large measure of his mental and physical vigor and he will be beyond all hope of recuperation. Business then becomes a treadmill, and the door of escape is shut upon him. There is a large number of such men in this city and State who have no resources of recreation in themselves. The richer they get the more exacting is the tyranny of business cares.

With a hobby the poorest clerk or the wealthiest millionaire is supplied with a defense against depression and worry which is priceless. Take the case of a book-keeper who is confined to his desk for eight or ten hours a day If he can cultivate a taste for botany or geology it will give him an opportunity for regular excursions into the country, while he can analyze and arrange his specimens during his leisure hours in the evening. If he has a talent for mechanics, wood-carving, carpentry, pottery or any of the hundred pursuits into which enter deftness of hand and quickness of eye are open to him. The hours which would hang heavy on his hands were he without any hobby seem all too short for the pleasant work that he comes to with a feeling of relief. He has a resource against business worry that will add ten years to his life and that will stand him in good stead should misfortune or loss of loved ones come upon him. It is the same with the rich man, save that he has opportunities to develop his pastimes entirely beyond the reach of the poor clerk. Practically, however, the two must stand on the same footing. They must cultivate a taste for simple and wholesome pleasures which do not depend on money for their gratification.

The best way to insure the formation of a hobby is to encourage children to develop their natural tastes. There are few healthy boys who do not take kindly to tools or machinery. Such aptitudes should be encouraged, as skill in any handicraft is a valuable possession. When a boy shows a decided partiality for any science, encourage him to make a collection, to do some original work—in a word, start him toward his hobby. It makes little difference what the subject may be, so long as the enthusiasm for study and work be present. A little encouragement of this sort will save much anxiety when the boy reaches that critical age when the confidence of youth is not tempered by the judgment of manhood. Devotion to a hobby will serve to prevent the formation of habits which may wreck a promising career. —*San Francisco Chronicle.*

THE PEMMICAN.

A Somewhat Peculiar But Important Article of Food in the Northwest.

The meat cut in long flakes from the warm carcass of the buffalo and dried in the sun, is afterward beaten into shreds by flails upon a floor of buffalo hide on the open prairie. The hide is then sewed into a bag, the meat jammed in, the top sewed up, all but one corner, into which more meat is crowded, and then the fat, which has meanwhile been fried, is poured in boiling hot, filling every crevice. A species of cranberry is often added with the meat. The whole forms a bolster-shaped bag, as solid and as heavy as stone, and in this condition it remains perhaps for years, until eaten. Each bag weighs from one hundred to one hundred and twenty pounds. One who has tried it will not wonder that it was once used in the turmoils of the contests between the Northwest and Hudson Bay Companies to form a redoubt, armed with two swivel guns.

We have two ways of preparing this—one called "rub-a-boo," when it is boiled in a great deal of water and makes a soup; the other more favorite dish is "rousseau," when it is thrown into the frying-pan, fried in its own fat, with the addition, perhaps, of a little salt pork, and mixed with a small amount of flour or broken biscuit. But sometimes, when our philosophers are hard put to it, and forced to take their meal in the canoe, the pemmican is eaten raw, chopped out of the bag with a hatchet, and accompanied simply by the biscuit, which has received the sobriquet of "Red river granite." These wonderful objects, as large as sea biscuit, are at least three-quarters of an inch in thickness and against them the naturalist's geological hammer is always brought into requisition.

But the "infidel dish," as we termed rousseau, is by comparison with the others palatable, though it is even then impossible to so disguise it as to avoid the suggestion of tallow candles, and this and the leathery, or India-rubbery structure of the meat are its chief disqualifications. But even rousseau may lose its charms when taken as a diet three times a day for weeks, especially when it is served in a frying-pan, and, breakfast or dinner over, one sees the remnants with the beef or pork all hustled together in the boiling kettle; the biscuit, broken bannocks and unwashed cups in the broad bag; the plates, knives and forks tossed into the meat dish, and all, combined in the ample folds of an old bit of gunny cloth, which has served daily at once as dish-cloth and table-cloth, thrown into the canoe to rest until the next meal, when at last Billy finds time to wash the dishes—the table-cloth, never.—*Winnipeg (Man.) Country.*

A STRANGE SAIL.

Curious Appearance of the Gigantic Sword-fish of the Indian Ocean.

In the warm waters of the Indian Ocean a strange mariner is found that has given rise to many curious tales among the natives of the coast thereabout. They tell of a wonderful sail often seen in the calm seasons preceding the terrible hurricanes that course over those waters. Not a breath then disturbs the water, the sea rises and falls like a vast sheet of glass; suddenly the sail appears, glistening with rich purple and golden hues and seemingly driven along by a mighty wind. On it comes, quivering and sparkling as if bedecked with gems, but only to disappear as if by magic. Many travelers had heard with unbelief the strange tale; but one day the phantom craft actually appeared to the crew of an Indian steamer, and as it passed by under the stern of the vessel, the queer "sail" was seen to belong to a gigantic sword-fish, now known as the sailor-fish. The sail was really an enormously developed dorsal fin that was over ten feet high, and was richly colored with blue and iridescent tints; and as the fish swam along on or near the surface of the water, this great fin naturally waved to and fro, so that from a distance it could easily be mistaken for a curious sail.

Some of these fishes attain a length of over twenty feet and have large, crescent-shaped tails, and long, sword-like snouts, capable of doing great damage.

In the Mediterranean Sea, a sword fish is found that also has a high fin but it does not equal the great sword fish of the Indian Ocean. —*C. F. A. in St. Nicholas.*

Face the Facts

Because I am "Wright,"

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