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The frost may be on the pumpkin, but it's not on the pumpkin pie.

**A ROMANCE,
Bound in Morocco**

Within the gates of Taza, the Morescan maiden Zaza,
On a terrace in the twilight softly strummed her light guitar,
While her lover, Abd-el-Alla, a young Arab, dark and sallow,
Was fighting 'neath his Sultan with his troops from Alcazar.

She ceased to sigh or bother as the strains of "Hiawatha"
Came in rippling repetition through the perfume-laden air,
And forgot her bold defender, who was fighting the Pretender,
While her fancy reweave warp and woof of romance then and there.

From a Fondak there adjacent a convalescent patient
Caught her warm and lustrous glances as she languidly looked down,
And this young Americano swept the keys of a piano
As his look of admiration, with a smile, chased 'way her frown.

But as the day was dying, in wild haste the news came flying
Of Abd-el-Alla having fallen, and now the rumor says,
Zaza sits among the queenly, contented and serenely,
The favorite of the Sultan, in his palace back in Fez.

—Justin Frivole; in Philadelphia Ledger.

In Troubled Africa

Germany is meeting with some difficulty in its colony in southwest Africa, one of the native tribes, the Ovampos, being strongly opposed to Teuton rule. Sud-west, as the colony is generally called, is a country of magnificent distances (its area is about 280,000 square miles), and much of it is practically desert. Along the whole coast (some 800 miles) and for about 100 miles inland it is a howling wilderness—first of sand and then of stones.

Within this belt the country improves somewhat, but the continued drouths are a sore trial to farmers. The fertile areas are generally dried up. The country in the southern half of the colony is covered with scrub, and wide stretches of undulating country alternate with high ridges. It is a country adapted to guerrilla warfare.

There are several tribes living in the territory—Herreros, Damaras, Ovampos, Hottentots and Bushmen. The Herreros, Damaras and Ovampos are of the same blood as the Zulus, Basutos and Cape Kaffirs. The two former, who live chiefly in the central zone, have given little trouble to the Germans, but the Ovampos, who live in the far north, are still unconquered, and are defiant and insolent to the Germans, who for several years past have planned expeditions which so far have had to be postponed. The Ovampos, if fully mustered, could show 14,000 fighting men, some of them armed with rifles, and the expedition which Germany is now sending against them will have to be a strong one.

The Hottentots are of various clans, scattered about, chiefly in the southern half of the colony. They are usually small and yellow skinned, and their wool grows in patches. Their language consists largely of clicks and gurgles and is not pleasant to listen to.

They are lazy, treacherous, thievish and untruthful. They work when they cannot help it, and when there is a chance of hunting, off they go, and leave their employer in the lurch. They will live where a white man would starve, and find water where he would die of thirst. Their cunning is proverbial, and as trackers of game they rank high. They have never been thoroughly thrashed and are not well disposed toward the Germans.

The pure Bushmen are probably the lowest type of human being in the world. Queer little, undersized, nervously grinning blacks, they cannot be tamed, and now are approaching extinction. They live now, as they always did, widely scattered. Their language is practically a succession of clicks, and as a rule their intellects cannot grasp any number higher than five. Anything beyond that is "a great many."

The Bushman has apparently no moral sense. He will live where even a Hottentot would starve, and as a hunter he is hard to beat. He will follow a buck until it drops from exhaustion, and his poisoned arrows are things to be avoided.

The Straying Desire

Some people there be who never can see
Any value in aught that they have,
But what others have got and what they
have not
Is that which they eagerly crave.

If their neighbors have less they are fain
to confess
That riches are only a care;
But if others have more there's a terrible
roar
Because it's so very unfair.

If a lass has a bonnet with feathers
upon it
The maid with the flower hat weeps;
If a lad has a marble some comrade will
warble,
"Oh, come, let's play marbles for keeps."

Too oft it's the same with the beautiful
dame
Who stares at the world through her
lorgnon;

Some other attire, some other dame's
squire,
Is what she has just set her heart on.
How many hearts ache and how many
break
With desires that elsewhere do roam;
Those who dolefully cry for the moon in
the sky
Would find more satisfaction at home.

For there's one circumstance which
should greatly enhance
The worth of what one may possess;
That which he despises some one else
highly prizes
And wants, more than words can ex-
press.

To use well all one's got in his own little
lot
Will furnish joys quite unexpected;
To mine one's own field will frequently
yield
A wealth hitherto unsuspected.
—Eugenia Elsie Blain.

WEDDING RITES OF SAVAGES.
Very Simple Ceremonies Constitute a Marriage Among Them.
The marriage ceremonies of many savages are of the simplest possible description. In some places, indeed, says the Leisure Hour, ceremony is almost entirely dispensed with. There are no wedding rites in Dahomey, "except where the king confers the wife," the interference of royalty rendering it necessary for the bride to present her future lord with a glass of rum. Brandy-drinking is the principal feature of the ceremony in some Brazilian tribes. Amongst the Navajos, it is only required of the bride and bridegroom to eat maize-pudding from the same platter. In the Hill tribes of North Aracan, marriage is described as "a simple contract unaccompanied by ceremony," and it is an equally informal affair in many other tribes. At a Khasia wedding, "the couple about to be married merely sit together in one seat, and receive their friends, to whom they give a dinner or feast." They have a rather mixed ceremony amongst the Gonds and Korkus, consisting of "eating together, tying the garments together, dancing together round a pole, being half-drowned together by a douche of water, and the interchange of rings." A negress of Loango is legally married after the bridegroom has eaten from two dishes which she has cooked with her own hand and carried to his hut.

Bridge of Fish.
The salmon are so thick in the mouth of Mill creek just below the government fishery racks, says a Redding dispatch to the San Francisco Call, that they are seen right up to the surface of the water, and so closely packed together that a person looking upon the mass would feel that he could cross the creek dry shod by stepping on the backs of the fish as they appear above the water. They are crowded up by the mass which extends down to the bottom of the stream.

At the fishery the fish can be secured in greater quantities than they can be handled, and the hatchery is running at its full capacity. Some days as many as 1,000,000 eggs are secured. People from the southern part of the county go to the hatchery for the fish, which are given away after the spawning operation. Many millions of young salmon will be hatched this season, as operations have been under way for some time and may continue for some time longer if the river does not rise too high.

Indian Practices Medicine.
Dr. Alexander Eastman, of Minneapolis, is an Indian, being a great-grandson of Chief Cloudman. He is a prominent physician.

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