Louis XIV. and the Gypsies.

A Strange Story of the Reason for His Sweeping Edict Against Them.

Gypsies, or Bohemians, as they were I Combons, the man who distributed the called in early days, made their first appearance in France in 1427. During the reign of Louis XIV, the criminal acts of these itinerants assumed such intolerable proportions that the King issued an edle commanding that all male members of their bands be arrested and sent to the galleys and the women and children consigned to the minutes after he heard a slight noise above his head, a little trap opened in poorhouses. The execution of the order was committed to the famous La | the ceiling, a white hand appeared and Reynie, the first lieutenant-general of

It was the custom in France at that period, when men and women of noble birth were involved in criminal acts outside of affairs of state, to indicate into a deep sleep, when you will be them in police reports only by the first initial of their surnames. Those interested in learning the identity of the Count de B-, one of the princi- they will not kill you until you are pal actors of the incident about to be related, may discover it by referring to wait patiently our arrival and above "La Correspondance de Mme. la Duchesse d'Orleans (Charlotte of Bavaria)." His name frequently occurs in her letters in connection with that of her

This Count de B--- was a high favorite at court, but was violent, unscrupulous and quarrelsome, and of a reputation so bad that he was suspected of having had a hand in the polsoning of a dearly loved Princess, II. and first wife of the Duke of Or-

A rich relative, M. de Saintaine, who lived in a country house buried in the woods of Berri, had promised to make the Count his heir should be die unmarried. As the income from his estate was 100,000 francs and his personal property amounted to 1,200,000 francs, the cupidity of the Count was aroused and he proceeded to put machinery in motion for the early assimilation of his relative's assets.

M. de Saintaine was a bachelor at his fiftieth year and the chances of his neighborhood. He maintained his establishment lavishly; had dogs and horses and hunted closely his vast estate, but he persisted in managing his own financial affairs, and accordingly attended neighboring fairs, where he disposed in person of the products of his various farms. One of these fairs was held annually at Chatre, a nearby town. There M. de Saintaine appeared as usual in charge of a large wheat, from the sale of which he realfzed 20,000 francs. This money he put in a portmanteau strapped to his saddle bags and late in the day started for his home, a journey of five leagues, which could only be accomplished be fore night by rapid travel.

When he had gone to the fair at Chatre he was followed by a priest of his neighborhood, a man reputed to be way home M. de Saintaine was joined by the priest, who urged him to sup but the other politely refused and only urged his horses to a more rapid When, however, two of horses fell dead and both thighs of a servant riding one of them were broken, nothing remained for him but to

building, part of a seigniorial castle constructed at the time of the Crusad ers. One wing only had been rebuilt, of the original structure by subterranean passages. The chapel of the castle the parsonage. An abutting cemetery occupied the space of the former gar a ditch protecting its approach had been filled with water. A wooden bridge crossing this led to the entrance was a great forest which in former times constituted the baronial park. Opposite the church and cemetery was

of the priest, a girl of modest demeanor and very beautiful, Julienne by became confused, her face changed from white to red, and her eyes filled with tears at the brutal command of A servant entered and made a sig

nal to the priest, which De Saintaine saw reflected in a mirror. The priest he was called to the bedside of a sick man. "But, uncle, who is ill?" asked seen him pass by." "You are mistaken," replied the uncle sharply." "John has ast told me, and he is better informvoice was so harsh and it was so clear he was lying that De Saintaine re gretted he had accepted the hospital-

The moon was rising. De Saintaine walked to a window to look at the landscape. To his astonishment saw the priest walking to and fro in front of the house engaged in animated one of them took from his pocket three knives, giving one to the priest, the other to his companion, and putting

After the departure of the uncle, Julienne had not removed her eyes from the embroidery on which she was noyed at the surveillance she was subjected to by the servant. When the maic at last fell into a doze De Saint aine took advantage of this to convers with the niece. At his approach she lifted her head and indicated rapidly determined to save him, but to accom-

geols of Bourges, who was at the fair at la Chatre, would be, with the perion of De Saintaine, a guest at

nnives. His appearance in the house confirmed De Saintaine in the opinion that he had been caught in a trap. When De Saintaine was shown to his room in anticipation of the supper hour, Julienne managed to whisper to him to bolt the door and expect further news from her. About twenty

a paper was dropped therefrom, con-They are determined to kill and rob you. At supper they will offer you drugged wine. This will throw you killed. John, the groom, and I will save you and myself at the same time. Show no fear to your companions; all do not be alarmed if we enter the room in an unusual way. Burn this note and pull back the bolt on the

The supper was uncommonly good and general gayety prevailed. A sign from John and Julienne indicated to De Saintaine the drugged bottle. He made a pretence of drinking the wine. During a pause in the conversation De Saintaine pretended to be sleepy and Henrietta of England, sister of Charles | asked permission of his bost to retire at about 11 o'clock.

To assure himself against surprise he tried to push the bolts of the door; but they were not in place, having evidently been removed while he was at supper. All he could do was to close the door and barricade it with a heavy bureau. This was barely done when a light noise attracted his at tention in a part of the room near the bed. He walked there, taking the precaution to arm himself with his sword and pistols. They were useless, for while at supper the charge in each had been drawn. Near the bed in a marrying seemed small. He was plous panel in the wall, masked by a porto excess, was greatly esteemed in his trait, was pushed back. In the opening stood John and Julienne, each holding a dark lantern.

They signalled him to approach. As he joined them the sound of a key be ing turned in the lock of the barricaded door attracted his attention. An attempt to open it was prevented by the furniture placed against it.

There was no time to lose; the enemy was at hand. John took De Saintaine by the hand, with the valuable herd of cattle and a great store of portmanteau in the grip of the other, and led him into the mysterious passage by which they had reached the panel, which consisted of a large sheet of iron. They hurried their flight through a number of subterranean lly in Great Britain. lanes from which they emerged into the open country at least a mile from the parsonage and on the opposite were tethered; John mounted the one lob. and De Saintaine the other; with Julienne on a pillion behind him. As they rode on through the forest, the moon, lighting the side of a hill visible through a clearing disclosed a body of men, members, no doubt of the band of brigands of which the priest was the chief. At daybreak they reached De Saintaine's house. Later in the morn-Julienne was placed in temporary charge of the sisters of a religious re

The priest, furious at the escape of his guest and the loss of his expected booty, hastened to anticipate an accusation against him by lodging a complaint against De Saintaine for the abduction of a minor and the ruin of

had become impossible. The priest however counted without his host. De Saintaine had fallen in love with the girl, and although tremb ling at the wrath of the terrible Count de B---, he married her.

When six months after the news of his event reached the Count there came with it a suggestion of the pos sibility of an heir to inherit the great fortune of De Saintaine. The Count's rage exceeded all bounds, and because Saintaine died shortly after the birth of a son, leaving the widow and boy

in possession of all of his property. Three years had passed. The young Louis brought up by his mother as be fitted the inheritor of such great wealth, was living with her in a house near one of the gates of the city of Bourges, when a band of Gypsies who had been encamped between St. Gerselves in the immediate neighborhood. The nine men and women who made up this band one day engaged in what the presence of a considerable group of spectators, and a man and woman of the tribe, active participants in the dispute, after the ceremonles customary with these people under similar circumstances, were driven out of the camp, together with their little daugh-

Saintaine disappeared from his home consolable mother expended great sums of money and employed an army of agents in search of him, but with no success, though it was the general opinion that the Gypsies were concerne in the kidnapping. Those of the band emaining in the neighborhood of Bourges denied participation in the crime, and asserted that the man and woman whom they had expelled were

mainder left the neighborhood. Four years later a priest of Bourge returning from Rome, reported that he had met with this same community of Gypsies encamped in the neighborhood of Sienne, that he had learned that plish it he must obey her implicitly. at Bourges were in reality what were When the priest returned he remark- called the king and queen that their apparent expulsion, was a ruse to di-

died. Ten days later the Count de tion upon the estate of the husband and wife, the Count agreeing to care for the property, while enjoying the income, until the fate of young De Saintaine should be definitely established. Other relatives opposed this application, but the influence of the Count de B- at court was so formidable that he was placed in possession of the great wealth.

The affair slumbered for years, when one day in 1681 Mme. de Maintenon, who was caring in secret for the children of Mme. de Montespon, was surprised to see the Duke du Maine, the latter's cidest son, enter her room leading by the hand a handsome lad of about his own age, clothed in rags. Following them was a young Gypsy woman 18 or 20 years old, who explained that the Count de B-- had bribed her father and mother to kidnap the lad. Both of her parents had died at Venire, but before dying they had made deposition before the Venetian authorities, to that effect. Moreover, she had with her two letters written by the Count de B--- to her father, arranging with him that their tribe should make way with young De Sain-

tenon more pleasure than these revelations. It enabled her to aunoy the Duchess of Orleans, a bitter enemy, and the special protectress of the Count de B--. She made this affair her own; she spoke to the king in relation to it and inquiries were immediately instituted to disentangle the plot. The identity of young De Saintaine was established without trouble and the Count de B-- was forced to relinquish the riches he had come to regard as his beyond possibility of allenation. All that saved him from the gallows was the powerful protection of the Duke of Orleans.

Nothing could give Mme. de Main-

On account of the part this band of Gypsles had taken in the abduction of young De Saintaine, in July, 1682, Louis XIV, issued the pevere which he made applicable to every one of the race as if all were concerned in the particular crime.-New York

QUAINT AND CURIOUS.

Korean widows are not allowed to

There are only about ninety daily papers in Russia.

The Sandwich islander's alphabet has only twelve letters.

Alaska is more than five hundred and fifty times the area of Rhode Island.

The City of Glasgow makes \$7500 a year profit out of waste paper collected in the streets.

The cost of the English navy amounts to \$22 a year for every fam-

lowa is about to enact a law making it is a misdemeanor for an able-bodied side of the canal. There two horses man who is able to work to refuse a

> The children of Spanish residents in Mexico are less energetic than their parents, and the change becomes more

Manchester, England, sacrifices from £12,000 to £15,000 every year by declining to have advertisements on its cars, which are operated by the city.

Of this year's graduating class at Yale, numbering 313, 112 will go into business 85 into law 24 into medicine 25 into teaching, 9 into the ministry,

Spruce gum is becoming scarce and harder to get in the Maine woods, and have to pay more for it hereafter. The gum now costs \$1.35 a pound.

feathers, the price there being \$1.44 to \$2.31 per dozen for the best white, 96 cents to \$1.93 a doren for black, and

half as much for gray feathers. An Arabian woman who is in mournng for a near relative abstains from drinking milk for eight days, on the theory that the color of the liquid does

not harmonize with her mental form. established a school for locomotive apprentices who will be given an apporings in the week and on Sunday morn

To the uninitiated the canoe is a dangerous craft, to be spoken of with pated breath; and yet for ordinary water but little experience is needed, coupled, of course, with care and an orfinary amount of common sense. When apids are to be encountered it is a diferable experience should a loaded canoe be taken through heavy water.

sons and a fairly large outfit. Most people carry so many unnecessary things that their trip is ruined by the slowness of their progress and the loads that must be carried, to say nothing of the everlasting packing and unpacking which, unless properly managed, is, even with light loads, the bugaboo of camping.—Country Life in

In the island of Sulu grows the durian, which is about the size of a somewhat the appearance of a chestnut burr, being prickly and tough; like, and owing to this peculiarity the American soldiers dubbed it "vegetable limburger." The mangosteen is It is the size of an average orange chocolate colored, and has a very britontain a colorless liquid. This is the arest fruit known, and the only one,

A SERMON FOR SUNDAY that is weakening the religious life and faith of men. Men cannot serve God and

The Rev. Dr. Robert Rogers Delivers a

manking. God foved the world. Now, af-ter beginning with this thought, I have taken another verse from Scripture, to in-dicate man's attitude of mind toward John's declaration, "Lord, I believe, help Thou mine unbelief."

Thou mine unbelief."
John's statement is a condensed but very complete outline of what the Christian religion aims to teach men. It is the message of the Christian Church that Jeaus Christ is the personal demonstration of God's love for man. The life and words of Jeaus are the idostrations of how God loves and how He nets toward man, and also what God desires that man shall think and de toward Cod. think and do toward God and toward his New this kind of thinking leads us into

the acknowledgment of the supernatural. It brings us to the admission that our Divice Father loves man, and teaches him, and guides him by laws and standards which He reveals to man according to his nceds. In other words, the Christian re-

make of man.

There are countless men and women who believe implicitly in this statement of God's presence ruling over life, and who live in their belief, offering up themselves to divine guidance, regretting their sins and imploring pardon in perfect faith that it will be granted. There are, on the other hand, some perhaps, who say they have no belief in the divine and spiritual, and who would place themselves outside of the declarations of the Christian religion, but I believe this number to be few and growing smaller every day, as the fuller vision of the world and its rich spiritual meaning dawns upon their intelligence. But there is another large class with whom I am specially concerned, who believe and yet do not believe. They would not deny the Christian faith, neither are they ready to give their full allegiance to it. There is a multitude of such people among our men and women, and may we not ask seriously why is this the case? Is it because Christ's teaching and His life are so hard to be understood that smirted these contracts of the contract of the services the contract of the contract of the services the contract of the services the contract of the co teaching and His life are so hard to be understood that spiritual things can make no derstood. Are some kinds so constituted naturally that spiritual things can make no effective appeal to them?

If we were for a moment to admit this t would destroy the greatest power which we believe inherent in Christ's religion, namely, that to every man, bond or free black or yellow, barbarian or Scythian, Jew or Gentile, learned or unlearned, rich or poor, it has the power of entering into his heart and transforming his life. There is no respect of persons with God. I grant you that Christ found that there were cer-tain places where even He sould not be tain places where even He could not pre-sent His message with conviction, but the cause of His failure was the hardness of men's hearts and not the difficulty of comprehending His gospel, and this same reason will be found to hold good in these

Atteism is no longer supposed to be a necessary adjunct of the scientist; but on the contrary, the men who are opening the widest visions of new truth to the world in these days and teaching the profoundest lessons to mankind are men who are sincere believers in the message of God's presence as revealed by Jesus Christ, or at least are able to say with carnestness."

"Lord, I believe, help Thou mine unbelief."

When we come to consider our own lives and those of the ordinary men and women around about whom we can understand, what is it that prevents the message of Jesus Christ from having the effect upon us all that it ought to have?

There has been for the past few years a warning sounded that men are not attending our Christian churches, and the reasons are being given in various ways. Clerkyry."

ons are being given in various ways. Cler sons are being given in various ways. Clergymer are uninteresting; churches are cold, uninspiring places; doctrines are antiquated and illiberal and meaningless to man in the truggle for life. Perhaps there is a truth in all these statements; it is not difficult for even a stupid man to find a plausible excuse for anything he cares to do or to leave unless these statements. cares to do, or to leave undone

cares to do, or to leave undone. Parents who are bringing up children, teachers who are educating them, understand the readiness of plausible excuses.

Out these excuses, wheatver given, are not the real reasons why some men do not attend church. Let me say, first, that I believe it is open to demonstration that a larger number of men are interested in the work of the church and attending its services and obeying its inspirations than at any other time in history. And what is more important, they are attending churches willingly without the compulsion of ancient times when heaven and hell were regarded as in the sole power of the church, and men were afraid to absent themselves. Our Y. M. C. A.'s were never so prosperous. The religious nature of our calless. so prosperous. The religious nature of our college students was never more genuine than in our own days.

But to speak of those who are not atvital reality and practicability of Christ's messages? The great majority of men in this country, at least, are nominal Christians. They send their children to Sunday school, they like to have their wives and sisters in union-with the church, and if asked whether they themselves believe in the teachings of Christ and His Church, would either evade the question creles say they could follow Christian precepts without attending church. Is not the fault of lack of attendance on Christian worship due rather to the manner of life we are living than to a definite unbelief in the virtue of the Christian religion? They are so much absorbed in the struggle for money that they have neither time nor desire to see anything else. Every one is hunting fee is secan, the professional man, the poli-secan, the professional man, the amorer, the coachman, the waiter, the conductor, the porter, the barber, the messenger, the clergyman who is paid for burish and bay-tisms, the corporation. This one craze seems to leave no part of American so-ciety intact, rich and poor, high and low, gike, are infected with this disease, which is sapping all the minimal and

The church is not the only place from which such men and women absent them-selves. Our lectures on history and travel, and science and art are giving up their business because the cry has gone forth that men will not attend lectures. The literature that appeals to people is not that which lifts the mind and heart to higher houghts, but the type of flimsy novel that

DEAD LETTER OFFICE: mammon is true forever. Can this evil be byercome, and how? I believe that it can

mammon is frue forever. Can this evil be overcome, and how? I believe that it can, and the way to overcome it is to satisfy men that we are living in a moral and spiritual horld in which God is present and in which He makes His demands. Professor James, of Harvard, speaks of the universality of religious experience opening up a new world which science has hitherto scoffed at; but which must be recognized to the fact. Brooklyn, N. Y.—Sunday morning the fev. Dr. Robert Rogers, rector of the fave. Dr. Robert Rogers, rector of the fave of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there is a realm of thought, of love, of conscience, of rightechnises, toward which there i Animalism-Christ the Ideal:

BROOKLYN, N. Y.—Sunday morning the Rev. Dr. Robert Rogers, rector of the Church of the Good Shepherd; preached a thoughtful and convincing sermod of "God's Love For Man." The texts were from John iii:16: "God so loved the world that He gave His only begotten Son, that whoso believeth on Him, might not perish, but have everlaating life," and Mark ix:24: "Lord, I believe, help Thou mine unbelief." Dr. Rogers said among other things:

I begin our thought this morning with the great declaration of the beloved Apostie John who, better than any other of Christ's disciples, understood the vital meaning underlying the Master's life. Jesus was to John a distinct personality with whom he was acquainted, as man among men, but He was more than this, He was also at the same time the love of God incarnate in this Man's nature, so that He represented the nature of God, and His feeling and desires and purposes toward mankind. God loved the world. Now, alter the peginning with this thought, I have taken mankers are recognized which there is a frealm of thought, of love, of conscience, of righteodissess, toward which there is a frealm of thought, of love, of conscience, of righteodissess, toward which there is a frealm of thought, of love, of conscience, of righteodissess, toward which there is a frealm of thought, of love, of conscience, of righteodissess, toward which there is a frealm of thought, of thought, of love, of conscience, of righteodissess, toward which there is a frealm of thought, of them by our own experience that there is a frealm of thought, of the conscience, of righteodissess, toward which there is a frealm of thought, of love, of conscience, of righteodisses, toward which in the laws of this department of life, how, under God, beefecence and the resultants of discohedience to the individual and to the nation and the race. Men believe in thee race had to the nation and the race. Men believe in their beat of their dwind and to the nation and the race. Men believe in their beat of t ing to that inspiration, the church ought to be ready to give to such an honest man all he is ready and willing to receive. Let us, not be afraid of our sacraments being descrated. Men will not come to them described. Men wat not come to them unless they ready went them and believe in them. We say too much of men about what they believe or do not believe. The working and living Church of Christ is not that which shall only have a place and a welcome for those who are fully equipped with faith in all its sacred dootrines, but a church which, like Christ, shall draw all men wat it are producted by its restriction.

a church which, like Christ, shall draw all men unto it and gradually, by its spiritual love and care, nourish men into its highest privileges and possessions.

If men can believe sound hing of Christ's revelation of God, if they can say, "Lord, I believe," it becomes then the part of every Christian as an individual and of all Christians as at correction to be'n their every Christian as an individual and of all Christians as an organization to help their unbelief until nen can enter into the fulness of His message and take for their inspiration in life, "God so loved the world that He gave His only begotten Son, that whose believeth on Him might not perish, but have everlasting life." This is the Christian's message of God's presence among us, God loving men, inspiring and guiding them toward His own ideal of perfectness. This is the opening of the gates of salvation to men, from seclishness and animalism, into the happiness and encouragement of knowing that we are the sons of God, for God hath not called us to uncleanness, but to holiness. When the churches of Christ take this attitude tocleanness, but to holiness. When the ward men and men shall learn that the ministration of the church is toward helping them out of their sins and mistakes, rather than in a constant condemnation of their faults, I believe they will be found within its walls, ready to be helped and add toward a learn to the control of their faults, I believe they will be found within its walls, ready to be helped and

led toward a larger knowledge of God and

We should not only seek to do our best but also to do the best that can be done. No man can tell when he has done his best. The best should always be the highbest. The best should always be the highest reach possible. The striving for excellence is not alone for the sake of the life it makes possible. No work should ever be regarded as "good enough" if it could be made better. It was said of Loid Brougham that such was his love of excellence that, "if his station in life had been only that of a bootblack, he would never have rested satisfied until he had become the best bootblack in England." It is no wonder, remarks the Baptist Union, that he was one of the best men in the empire. In seeking to do his best, ever aiming at excellence, he was gradually making himself one of the best men. And after all, the great purpose of life is only achieved when one not only does his best, but is his best.

You cannot begin anything you nevel id. Organization, genesis, is God.—Camp-

bell Morgan.

When a man thinks he is the whole church he is apt to ignore the Head of the Church.—Ram's Horn.

Contentment is sunlight, discontentment is starlight, malcontentment is night.—
United Presbyterian.

United Presbyterian.

A man does not have to go to heaven by freight simply because he cannot express himself in meeting.—Ram's Horn.

When the Christian rises above such small details as tvlling the truth and dcaling honestly God is going to let him drop hard.—Ram's Horn.

No one need go down to cternal death who is able to turn around and go the other way, for the other way leads to eter-nal life. United Presbyterian.

A Lissionary in India, Rev. W. P. Byers, tells this story, which illustrates that the gospel carries its comfort in dis-tress to the convert in India as it does in

"One of our older Bengali boys, whom we were counting on to help us in the future, was carried off in a few hours by a violent fever. His poor father had struggled to give his boy every chance to learn, hoping he would become a Christian worker. But the Master saw fit to take him for higher service in the kingdom above. When this father was told that his son had passed away he bowed his head in submission worthy of any Christian in any country, as he said: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."—Ram's Horn.

Manhood has two or three qualities. First, self-assertion, and a good many men never get beyond that—they become bullies or egotists. They always get their way, ride rough shod over every man. It way, ride rough shod over every man. I do not say self-assertion is to be destroyed, it is to be directed, and that is the second quality, self-direction. That power belongs to every man. God Himself does not invade or destroy it. The powers of self-assertion and self-direction reach their climax in self-surrender to the highest.—Rev. W. T. McDowell, New York City.

To be free from narrowness;
To respond to the nearest need,
To help all;
To magnify the good in the meanest,
To minimize with love apparent faults in To minimus, others;
To give God His opportunity in me;
To further Hisplan for the world He loves;
Let this be my wish.
—W. P. Landers.

Out of Pocket But (lot Even. A 'Squire not a great cistance from here was visited by a client, who protested that a liveryman had "shaved" him dreadfully, and he wanted to come up to him.

"I asked him," explained the client, "the charge for a team to go to Dedham. He replied \$1. I ordered the team, and on my return offered in payment \$1; he insisted on another

which follows: Going to the liverycharge for a team to Salem?" "Five dollars," replied the stable to Salem and returned by railroad,

THIRTY THOUSAND MISSIVES A YEAR FAIL TO ARRIVE. A Department of the Postoffice at

Washington Where There is a Blending of Joy and Sorrow-Some Curious Articles Found in the Mails. How rarely a letter miscarries when its writer has ordinary intelligence and is familiar with the conventions which pertain to postal transmission in the United tates! If the person to whom the letter is sent has moved, with little delay his letter pursues him. If carelessness by the sender confounds numbers, streets, countles,

more than 30,000 unclaimed letters and parcels daily find their way to the Dead Letter office at Washington Visiting the fine new postoffice structure in Washington, one leaves the ground foor by an elevator for the Dead Letter office. Left below are hopes that are fast being carried to fruition; approaching are those which have failed of it-not yet hopelessly failed, for passing down the corridor of the Dead Letter office, watching the more than a hundred clerks as they raindly tear the wrapper from letter, from paper, from parcel, one feels that, though sacred privacy be invaded, an ultimate Joy may possibly succeed it. And not always is this privacy invaded, for, while more than 8, 300,000 letters and parcels were opened during the year just passed, 1,000,000 were delivered unopened to the own-

No longer, as formerly, is there a distinctive dead letter museum, but some of the curious articles of interest found in the mails are included in the general postal museum, on the ground

ers. 800,000 of them to foreign coun-

floor of the building. The first thing which the visitor enounters is the pathetic case of soldiers' photographs. As he turns leaf by leaf of it he fancies the weary waiting at the home fireside for the face of the soldier boy who never came; alas. many times the lad himself found sepulchre on the battlefield or died in the hospital, and this priceless memento would so have comforted the mourning hearts who perchance waited long and hopelessly his coming. The faces are faded, the paper yellow with age of a style and fashion long passed away, strange in feature to those who look on them now yet there was a time when the lovelight from each pictured eve was mirrored in some other

From the corridor, illustrative of mail transportation from the earliest days when it was undertaken, and its methods in the most remote and inaccessible parts do duty for the "express mail," one enters a room consecrated mostly to the unique and curious collection selected from the Dead Letter

In the glass cases which contain the phibit the pathetic and the ridiculous touch other, and one may at the same moment be moved to smiles or tears. while a shiver of horror creeps over namite bomb not less infernal.

Balls, bullets and various memento of war are numerous, and some of the stilettos and other side arms of beautiful workmanship. Near by there is might tell a story.

The reftile world, among other yari eties, is represented by a rattlesnake, ous crocodiles, mostly alive when sent. There are a jawbone, possibly of an ass, with all its teeth firm set, and several sets of false teeth, for which the corresponding gums have perchance worn themselves out with waiting; a fellow members are dust; an Indian's head. Indian moccasions, and many pairs of baby shoes, shaped by the little feet which have worn them, and which, alas, failed to tell their little

tender story to an absent father. A complete layette suggests the loving thought which sent a welcome to some expected baby guest, with dolls of all races and varieties, from Chimany descriptions.

Here are the wedding cake which some bride had to do without, a large box of raisins which might have enabled some other bride to make her own cake, and boxes of candy-

There are fine ivory carvings and wooden ones, running the gamut from a circle comb to the "Lion of Lu-

There are South African gems of various settings; watches, lockets, seals, chains, rings, charms and hair Faces have here for years looked

from quaint old ivory miniatures, with hope of a recognition which has never come-one of a Chinese girl, so far pect it. Daguerreotypes, fadeless on their silver plates, have seen themselves superseded by newer and more -perhaps the face itself yas long ago superseded by a fairer. Toilet sets, hairpins, thimbles

needles, shears and a wire bustle ar feminine in quality, while razors saws, canteens and what are appar ently bound books, but used to contain whiskey, betray the masculine. The prayers of some fair penitent

were possibly hindered for want of the china cups suggest afternoon tea; an unbroken lamp chimney testifies to

gile. A fine parasol pictures "my lady" setting out for a promenstand for quickened consciences striv- of the twenty-four, is cleanly, attended ing to return those they have bor-

many sorts and varieties, and one off.

from a wooden sabot to a finely cured ham, soldier equipments predominat-

Of curious letters there are many, both in contents and superscriptions, but strangest of all is a love missive written on a board one by three feet in dimensions. "Dick," the writer, was inspired to this eccentricity while attending a "board" meeting, and wrote to "Hattie," reproaching her for her silence. In due course of time "Hattle" was discovered and notified by the Dead Letter official that such due in extra postage. This she declined to pay, saying that she had no use for "lumber" nor for "Dick." - So some of the romances and the tragedies of life leave in this little room their record, interesting in the "touch pains are the mistakes corrected by the of nature which makes the whole postal clerks! Yet, with all this care world kin;" for who at some hour of his life has not been swayed by the different emotions which through these relies of a bygone day have striven for expression?

What mysteries in the unopened letter, how potential for joy, for sorrow; how freighted with happiness or misery, and how far reaching in its results! The spoken word may be forgotten by him who pitters it, and fade from the memory of him who hears: written, it is freighted with a power before which even judge and jury bow. "What might have been" but for these mischances of the Dead Letter office no one can say; if by them Joy has been frustrated, tragedy has been averted, and so the sum of human happiness may not have been diminished as much as would appear.-New York Tribune.

HASHEESH IN EGYPT.

Many Ways in Which the Potent Drug Is Smuggled.

The Egyptian is satisfying his passion for the dream giving hasheesh seeks to baffle the English customs officers in many odd ways. At Alexandria there is a veritable museum, where are stored pianos, picture frames, biscuit boxes, table legs, books, demijohns and refrigerators. In all these articles smugglers had stored hasheesh. Despite the vigilance of the English officials, it is estimated that not more than one-tenth of the baneful drug imported into Egypt is discov

An Egyptian smoker of hasheesh is even a more helpless slave than the Chinese opium fiend. He knows that in the end he will become a madman, yet he rushes toward the awful goal with unrelaxed speed. With the strange exaltation which first comes to the smoker, he feels himself floating from cloud to cloud, or alighting in the gardens of palaces, all his own; or swimming with mermalds through the opalescent depths of the sea. And when the brain grows sluggish he believes that he can woo back his fondest dreams with a little more potent

Most of the hasheesh which Egypt consumes comes from Greece. From the husks of hemp seeds and the tender tops of the hemp plant the Greeks manufacture a greenish powder, whose ing is a forgetfulness of cares, and, fumes bring the ecstasy its victims cossfully smuggle the drug into the an- sweet and greatly to be desired. It cient land of the Pharaohs are tremendous. Outside of Egypt hasheesh sells for 50 cents a pound. In the that he never reads books.-London country adjoining the Nile it costs as

Not long ago a great number table legs were unloaded on a wharf at Alexandria, consigned to an interior point. In unloading the legs into a Nile skiff, a stevedore chanced to dancing about, stretching his arms over his head, lifting his feet as high

"Let me have hell, too. I am ruler of heaven; why should not my domain On examination it was found that

about half of the table legs were hollow, and were filled with the green dust of hasheesh, and the stevedore had helped himself liberally from the storehouse he had discovered.

merce on which the hasheesh smuggler does not levy in trying to "run" the customs office. The backs of pi anos have been stripped off to reveal packages of basheesh tucked away in various parts of the case so carefully that one might play a Beethoven symphony without the slightest hint that the instrument was drugged.

purveyor of the smuggler's hasheesh. They were made with double sides so tles inclosed within wide flanged earthern sides. The neck of the bottle was out the cork one might pour out true liquor yet, on cracking the jug, one could find the packages of the hasheesh stowed away between the outer and inner walls.

Rice and dried fish are the uniform food of the Japanese army in campaigning times. This is the way in which the rice is cooked: It is boiled until quite black and glutinous Next it is placed on a ceramic slab, rolled out, and cut into squares. The squares are then placed in the sun to dry and often turned When hard as sea biscuit and greatly reduced in weight, are allowed each day to the soldier. All he has to do is to break up a square in boiling water and to add the dried fish. In a few minutes he has what seems to him a deliciou thick soup. If he cannot procure bol dry. In the fruit season he substitutes fruit, when he can obtain it, for the fish. The Japanese soldler, according to M. Pichon, has muscles like whip-cord, is a sure shot, has an eye for He can do with three hours' sleep out to sanitary instructions and is ardently patriotic. He costs the state about 9 cents a day, and thinks himself well

tury Lyons was Europe's chief silk market. Milan gradually ousted it from the position, and in 1902 its re-

ICE MADE WITH ICE.

Process Which Has Been Under Ex-

periment in Chicago. An experimental plant to attempt to prove the feasibility of what is termed the "Cook process" of producing ice in easily separable layers in an ice house was erected at Forty fifth street and the Lake Shore Rallroad tracks, Chicago, last winter, says Ice and Refrigeration. A frame structure, 25x56 feet in size and some 33 feet high, was erected, with a floor a billet dou awaited her, with 95 cents., of boards laid upon a bed of cinders. and walls made of pine boards nailed; not very closely, to the inside gurfaces of the 6x8 uprights. The building was not completed till the latter part of January, and hence it was February before the freezing began, and only some four or five layers, the size of the house, or, say, 150 tons c-f ice were secured before the thawing weather set in the latter part of

that month. In the Cook process small blocks of wood or ice, say four inches cube, are set at convenient distances, 22x44 inch centres, for instance, to serve as "supports" for the layer of ice to be made above. Water is then turned on until these blocks are just covered, and as soon as this water has frozen sufficiently to form a substantial crust of ice all around the remaining water is drawn off. The uppercrust is their flooded with, say, ten inches of water and left to freeze. Of course, as soon as a substantial crust of ice has formed over the top of this body of water In the house another series of blocks is placed on top, flooded with water, allowed to freeze in and the interior water drawn off, thus forming successive layers of ice, one above the other. The process is a very interesting one, but its success was not en-

Reading as a Cure for Sickness. One could wish that the Doctor of Medicine occasionally called in the Doctor of Letters to cases of mental distress. There is a tonic quality in books, properly chosen, which is as beneficent to the mind as change of scene or doses of flat water. People do not realize that the shortest way from the quagmire of the modern unrest is a total forgetfulness of self. and few know that the healthiest nepenthe is to be found in reading. The word disease signifies the negation of ease, and most forms of neurotic sickness are a deliberate effort on the part of the invalid to make himself uneasy. If doctors were to prescribe a course of Cervantes, or Moliere, or Balzac, or Sterne, or Dickens, or even Shakespeare, and as strictly enjoin thoroughness in this course, as they would if the treatment were a matter of diet or medicine, many of their patients would begin to mend from the first moment that these magicians and given them a forgetfulness of self. It is the that Poe declares in the "Raven," "vainly I had sought to borrow from my books surcease of sorrow," but the opinion of the world is over-

whelmingly against him. Good read-

by the same token, it is an education

is the valetudinarian who most con-

stantly tells one, petulantly enough,

Many old-fashioned French people cuniary possessions in odd nooks and corners, often to the bewilderment of their heirs. A characteristic story comes from the environs of Paris, the heroine of the adventure being an old lady who expired a few months ago. She had put by a certain amount of money, which she queathed to two nephews. One of them waived his rights in favor of his brother, merely asking to be allowed to keep a little statuette as a souvenir of their departed relative. One day the servant of this self-donying individual happened to break the statuette, and to the amazement of its owner a lock of hair, a medallion, and last, not least, a number of one thousand franc bank notes dropped out from among the fragments. He retained these articles as some compensation for the smashed statuette without mentioning the affair to his brother, but having had occasion shortly afterward to dismiss haste to that gentleman, and related the whole incident. The owner of the statuette has been requested to hand over half the sum to his brother, and has been threatened with a law suit in the event of refusal.-London

To Exploit Victoria Falls. A company has been formed to exploit Vivtoria Falls, in the Zambe and will build a hydro-electric genera ing station, with the expectation supplying power to the Wankie coal fields, Buluwayo, the Kwelo, Schakive and Hartley gold fields, all of which are within 300 miles. The falls are over 400 feet high, and; while the total amount of energy running to waste at Niagara is 7,000,000 horsepo the corresponding figure for the Vic toria Falls in the wet season is 35, 000,000. The railway has now b completed to within 70 miles of the falls, and will reach them before the

is "R" Obsolets. A well known English essayist cently declared that the letter besolete in England, but Rev. Juy Pearse, the English Method who has been traveling in the Uni States, is of a different opinion. after his arrival in Denver a dep theriff arrested him. He asked see the warrant, which proved to for Mark Pease. The landlord tifled to the "r," and incidentally his guest's standing, and the