

### LAND DUNKARDS.

...and Development of a Religious Society.  
...or Tunker, is a corruption of the German word "tunken," "to dip" which is a religious denomination originated in Germany. In the year 1730 Alexander Mack, of Schwartzau, led with a few of his neighbors to the mountains of the Shenandoah valley and there they held the God without reference to existing sects. Without being aware of the fact that other denominations held similar views, they adopted the Bible as their sole authority and the independent or congregational form of church government. They became members by baptism, administered by immersion, and dipping three times; hence the name. They do not practice infant baptism, nor do they deem it anti-scriptural to pay ministers, but elect members of the congregation on the basis of their ability as preachers. They hold revivals in the winter and spring and their enthusiasm is stirred up, however, no shouting is allowed. Their services are very simple and those of other churches. In their early history, in this country, all the men wore long beards, and their hair half a yard long; but this is no longer a requisite to membership. They are but few now who wear beards. Their style of dress is odd, not that of the Quaker, whom they follow in their non-conformity to the world in this respect. There are members at the present day who discard buttons as entirely too gay, and fasten their coats with hooks and eyes. They are neither allowed to take an oath nor to engage in war. During the war of the rebellion a number of young Dunkards enlisted in the Union army. Of these some were killed; the survivors returned and were obliged to answer for it to the church. The Dunkards were opposed to slavery, and with a strong sentiment that way in the States, the case of these wayward sons was finally satisfactorily settled, none of them being punished. In addition to these views, they hold it sinful to go to war, or to invoke the aid of civil authorities, even in self-defense. They formerly refused all interest on money, but this regulation has been modified with time, and they now lend money at legal rates, but never accept usury. Twice a year they celebrate the communion in connection with the sabbath or love feast. Several weeks before, visiting deacons go around among the brethren to ally all dissensions and to get them in a state of communion in order to partake worthily of the solemn feast. They also salute one another with the kiss of charity, anoint the sick with oil for recovery, and wash one another's feet. This last practice they follow as a Christian ordinance. On these occasions the men and women are arranged on opposite sides, on benches, in their bare feet. Women with aprons and towels move along the row on the men's side, and women similarly supplied on that of the women—each washing the feet of the other wiping them. After the feet are washed they partake of a collation of bread, cheese and coffee. This is the love feast, which extends to the south of appraising the appetite. After eating as much as they wish the sacrament is administered. The Dunkards consisted first of Mack and a few of his neighbors. They soon increased in number, and several churches were built, in which their simple and impressive services were held. Although leading peaceful and harmless lives, they were persecuted by the State and were driven to seek refuge in other lands. Many fled to Holland and the Duchy of Cleves. Whether they met with similar treatment here or not we are unable to state, but shortly after they all emigrated to America. The first families arrived in 1719 and settled in Germantown. In 1733 a company of them emigrated from Pennsylvania and established themselves in Western Maryland, where their numerous churches and large numbers at the present day are proof abundant of their religious activity and zeal. There are in Washington County no less than fourteen churches, with a considerable membership. Those at Keedysville and Beaver Creek are the oldest in the country. The latest addition is the one on East Washington street, in Hagerstown. The one at Sharpburg has become famous because of the part it played in the battle of Antietam; for it was about this old building that the battle raged most fiercely. Here it was that the three corps of Hooker, Mansfield and Sumner were completely shattered while attempting to turn Jackson's flank; four generals and nearly all of the commissioned officers were slain, and brigades were reduced to mere handfuls. The walls of the old church were shattered by shot and shell, but they have since been repaired and show no marks of the deadly conflict in which they took so conspicuous a part. Many of the most prominent citizens in Washington County are descended from old Dunkard families. The Newcomers, Millers, Welty, Snivelys, Rohrer, Middlekauff, Funks and Wilmers were originally members of the Dunkard church. They are still a large and influential denomination, and it is a well-known fact that they have in one district the wealthiest congregation in the county.—Hagerstown (Md.) Cor. Baltimore American.

At an elegant dinner near Philadelphia the table, over fifty feet long, was set with cut glass only. A bed of roses extended its entire length, and little wax candles before each guest lighted the entertainment.

### WOMEN WORKERS.

The Great Host of Female Toilers Employed in Various Pursuits.  
The last census revealed the fact that there are in the United States 2,647,000 women bread-winners, or, as the census tables put it, "women pursuing gainful occupations," that is, working for wages or pecuniary compensation by the day, week, month or year. This great army has representatives in every variety of labor. In the fields as agricultural laborers they number 894,510, the majority of these being employed in the South in cotton fields and on rice, cane, corn and tobacco plantations; but in the North over 60,000 women are registered as laborers on farms and in gardens, and in bookkeeping, dairying, fruit and berry raising, and in vineyards and hopyards. Besides these there are more than 60,000 women working in the South as day laborers in cotton-factories, saw-mills, tobacco curing and manufacturing establishments, and in stores and warehouses where heavy manual labor, outdoors and in, is required.

After this great host of day laborers come the laundresses, more than 100,000 strong; domestic servants, nearly 1,000,000; cotton, silk and woolen mill operatives, 152,000; women in boot and shoe factories, more than 21,000; clerks, saleswomen, and accountants, 33,000; and then 334,000 dressmakers and milliners; many of whom are probably plain sewing-women. In almost every branch of manufacturing women are largely employed. They work by the thousand in agricultural implement shops, in bookbinderies, in printing offices, as carpetmakers, cigarmakers, clock and watch makers, glove makers, harnessmakers, gold and silver workers, hat and cap makers, straw-workers, and restaurant keepers. In immense numbers they are employed at the sewing-machine and as shirt, cuff and collar makers, and by the thousand they work in telegraph and telephone offices.

Women are acting, according to the census, as oystermen, fishermen, gun and lock smiths, canal boatmen, paper-hangers, miners and iron and steel workers. They are commercial travelers, book-agents, brokers, bankers, railway officials, packers, manufacturers and officials of manufacturing companies. There are more than 14,000 women commercial dealers and traders, 12,000 nurses, 12,000 boarding-house keepers, and more than 2,000 hotel-keepers. Women are acting as architects, chemists, assayers, dentists, designers, draughtsmen and inventors. One thousand six hundred and fifteen are engaged as employes in charitable institutions; there are a few hundred women working as professional journalists and as authors, 2,000 and more are artists and teachers of art, more than 1,800 are actresses, and 13,000 are musicians and teachers of music. Five thousand one hundred and ninety-four women are Government clerks, and 2,172 are officers of the Government. There are more than 2,000 women physicians and surgeons, seventy-five lawyers, and 165 ministers of religion, 216 stock-raisers and 56,809 free and independent farmers and planters. The census reports (all of these figures are taken from the censuses of 1880) 154,375 women teachers—a great host representing an immense amount of the highest and most beneficent work.—Chicago Tribune.

### THE INSECT WORLD.

Upwards of One Hundred Thousand Species Recognized by Scientists.  
Were it possible to take a census of the individual insects upon the globe, the result must be an array of figures of whose meaning we could form little conception. Members of each species multiply in countless millions, yet even the number of distinct species is so great that we can hardly do more than guess at it. Entomologists generally concede that upwards of 100,000 species of insects have been recognized, and some authors place the number as high as 150,000, while it is probable that these may represent not more than a tenth of the number actually inhabiting the earth's surface. "Probably not less than one-half of the indicated forms," says Prof. Hesperin, "belong to the order Coleoptera, or beetles, which is by far the most numerously represented of all the orders. The Lepidoptera, or butterflies, have thus far yielded some 15,000 species—or about one-third of the total number (200,000) estimated by Speyer for the world at large—and an equal number may, perhaps, be credited to the Hymenoptera (bees, wasps and ants), the Hemiptera (bugs) and Diptera (flies). The Orthoptera, or straight-winged insects, which include the locusts, grasshoppers, etc., are considerably less numerous, while the species of netted forms (Neuroptera) probably number only about 2,000. The insects are most numerous developed in the tropics, but they are by no means rare in the coldest regions reached by man. Sir George Nares brought home no less than forty-five species of true insects from beyond the seventy-eighth parallel of latitude in Grinnell Land, and more than 300 in Iceland. Many of the insects of earlier geological ages are known to us as fossils from the rocks, these being found by Mr. S. H. Scudder to embrace at the present time at least 2,600 species.—Arkansas Traveler.

The great temple of Karnak, at Thebes, Egypt, contains the oldest botanical work in the world. It is sculptured on the walls, and represents foreign plants brought home by Thothmes III. from a campaign in Arabia. Not only is the plant or tree shown, but the leaves, fruit and seed-pods are illustrated separately, after the fashion of modern botanists.—Boston Budget.

### REWARD OF INDUSTRY.

Activity and Hard Work Essential to Real Greatness and Success.  
While industry is not itself genius, those who have genius always employ industry. In fact, it is the distinguishing trait of men of genius; Napoleon, all admit, possessed remarkable genius, but no one exceeded him in activity and industry. Balzac is another example; he wrote in all 269 different works, and all of his manuscripts evinced great care; some had been written ten times.

It is remarkable what stress the great writers lay on industry. A young man asked Anthony Trollope how to become a successful writer, and received this reply: "When you sit down to write, put a piece of shoemaker's wax in your chair." And on his own writings Trollope spent a certain amount of time each day, no matter whether sick or well. His aim was to write forty pages of 250 words each every week.

Charles Dickens also believed in industry as the main thing. He would take down names that struck him, and also peculiar conversation he heard while traveling. All this demanded work; in fact, his recreations were spent in work of this kind, seeing things and writing them down.

Martin Luther was one of the most industrious men the world ever saw; he published during his life-time 750 volumes; he translated the Bible into German, itself the work of a life-time. Elihu Burritt was a blacksmith, and yet learned eighteen ancient and modern languages as well as several dialects.

George Eliot was a wonderful example of untiring work. It is said she read one thousand books in preparing to write "Daniel Deronda." The amount of preparation for "Romola" was equally immense. Gladstone is a wonderful statesman and a wonderful man. One of his recreations is to translate English into Latin or Greek into English. He takes long walks, thinking nothing of fifteen or twenty miles, and to cut down a stout oak tree before breakfast is an especial pleasure.

Bismarck is another hard-working statesman. He rises early, and is able to tire out clerks and correspondents with writing. The discussion of the treaty of peace with the French occupied three hours, and then it was seen that Thiers was completely exhausted. While he rested and slept for two hours, Bismarck went on writing his dispatches and letters, and on the awakening of Thiers, resumed his argument, apparently strong and hearty.

Longfellow made one of his translations during the few minutes he was obliged to wait each morning for his coffee. Elihu Burritt became a learned man by having a book before him as he blew the bellows in a blacksmith shop.—Treasure Trove.

### LONDON'S ROTTEN ROW.

One of the Most Fashionable Thoroughfares of the English Metropolis.  
Hyde Park, with the adjoining Kensington Gardens, is a very large enclosure with drives, grassy lawns and fine trees, and with a pretty river running through it. Near Hyde Park Corner, where we enter, are some magnificent residences, among which is Apsley House, belonging to the Duke of Wellington. One of the roads in Hyde Park is called Rotten Row, and is devoted entirely to horseback riding. There is nothing decayed about this Row, and it is said that the place used to be called *Route du Roi*, the Road of the King, and it has gradually been corrupted into Rotten Row.

There are many proper names which the English people pronounce very differently from the way in which they are spelled: St. John, for instance, is pronounced Sing-on, Beauchamp is Beecham; and when they wish to mention the name Cholmondeley, they say Chumley, while Sevenoaks has become Snooks.

From twelve to two o'clock we may see Rotten Row filled with lady and gentlemen riders, trotting or galloping up and down. But the finest sight of Hyde Park begins after five o'clock in the afternoon, when the carriages of the nobility and gentry fill the long drive on the south side of the park. There is no place in the world where we can see so many fine horses and carriages, so much fashion, so much wealth, and so much aristocracy, in a comparatively small space as Hyde Park, between five and seven o'clock in the afternoon, during what is called the "London season."—Frank H. Stockton, in St. Nicholas.

Prince Bismarck, while he was at Carlsbad for his health, feeling unwell, sent for Dr. Schweigger, who began to put all sorts of questions to him. At last the Prince lost his temper, and exclaimed: "What on earth are you driving at, doctor?" Nothing disconcerted, the latter replied very calmly: "I am at your orders, Prince, but if you wish to be treated without being questioned, you had better send for the veterinary surgeon, who is accustomed to physic in that way."—N. Y. Ledger.

Little Dick—"Ain't those heathens funny what they think elephants and cows and things is sacred?" "Little Dot—" "Yes; why don't they have a sacred eagle like we have? It's a good deal sicer." "Eagles ain't sacred; they is only patriotic, like the Fourth of July, that's all." "Yes, they is sacred, too." "They ain't." "Oh! You bad boy, you. In our church we have a great big eagle with its wings out, and the ministers put the Bible on it; so there, now."

An obituary notice the other day recorded a death from "failure of the heart."

### BAKING SICK INDIANS.

Remarkable Ways of Treating Disease in Vogue Among the Apaches.  
To combat their ailments they have only the usual superstitious rites of a few ignorant "medicine men," and occasionally make use of those heroic and barbarous treatments so common with savages, says Lieutenant Schwatka, writing of Apache customs. One of these, I think, may be interesting. A great hole, large enough to receive the body of the invalid in a recumbent position, is dug in the ground. In this excavation a fire is maintained until the ground is heated to its greatest possible extent, when the embers and ashes are scraped out. Several layers of damp mud are immediately used to plaster the walls of this fiery furnace, and the invalid is then placed within and covered up with mud, the head alone protruding. The escaping steam makes the torture endured by the poor wretch for the thirty-six to forty-eight hours of misery in the prison of baked clay oftentimes insupportable, and but few survive the severe ordeal. A Mojave squaw, with the Americanized name of "Polly," rallied from this terrible infliction, but it took the kindest treatment for two months under the care of a white physician to save her life.

Nearly all the Apaches are addicted to tattooing their faces and wrists being usually adorned, and, as far as I casually noticed, there being no difference between the men and women. Paints and pigments of all colors are eagerly sought for temporary personal ornamentation, the Yumas and Mojaves even descending to stove-polish, boot-black and mud. Undoubtedly the latter, in some of its applications, serves a more practical purpose than mere ornamentation. A thin coating of soft clay is matted through the hair and then plastered carefully down upon the skull, until it resembles, when dry, a shining bald head or an inverted earthen bowl. This is left on for two or three days until it has subserved its purpose of deadly destruction, when the earthy skull-cap is broken with a stick and the beating process continued until every particle of dust is thoroughly eradicated, when the hair is washed with the soft pulp of the root of the Yucca palm, which produces a soapy lather. After this the hair is energetically rinsed and then whipped in the open air until dry. From all this manipulation it emerges as glossy and as soft as silk.

This Yucca palm is commonly known as the Spanish bayonet and oftentimes as the soap-weed, the latter name being evidently derived from this peculiar use by the Indians and Mexicans. It is one of the most extensively common plants of Apache land and contiguous countries, and it is well for those localities that a commercial use has been found for this abundant weed—its pulp, according to recent experiments, bidding fair to give a very fine grade of printing-paper. Thus the vulgar soap-weed that cleanses the outside of the Apache's head may yet improve its interior through the medium of the press.—Century.

### WOMEN IN CITIES.

Wives and Mothers Who Know Absolutely Nothing of Housework.  
If a man is a real man, it is safe for a woman to continue earning wages after she is married, but I think that there are hundreds of men to-day, yes, thousands, who have been ruined because they were not compelled to support their wives. If a man who earns small wages marries a woman capable of earning as much as himself there are nine chances out of ten that he will develop extravagant habits because of the added income of his wife. If they could agree and hold to the decision that they should live on the husband's income and let the earnings of the wife be regarded as capital for a business in which they both could engage it would be well; but their earnings would probably be largely dissipated in personal adornment, the passion for which, especially among the middle classes, is the bane of the American people. There is one class of women wage-earners to whom I have given much attention, who suffer considerably through their own ignorance. I refer to the married women who work in factories, or at home, making underclothing and other articles, and who supplement their husbands' wages in order to cover their own deficient knowledge of house-keeping. Such women were wage-earners before they were married, and never had an opportunity to learn how to manage a house, so that when they supply they have to earn money to supply their want of knowledge, not only of cooking, but of sewing. Such women buy ready-made clothes for themselves and their children, which, of course, are not so durable as could be had for the same money if they made them themselves. Not knowing how to economize in cooking they spend more money in that way than they should. Out of three hundred women wage-earners I visited in tenement houses only five claimed that they were able to make bread, and only one did really make it. Only two were able to cut and make garments for themselves and their children. I think that these women are all conscious of their deficiencies, but they do not know how to overcome them. They have some spare time, but they waste it. Their cooking is of the most primitive and unwholesome description, and their meals are supplemented with beer, which is looked upon as just as much of an article of diet as bread.—The Epoch.

Ignorance is no less destructive of profits in agriculture than in any other calling. The successful farmer is he who keeps abreast with improved systems and applies common sense to his business.—Farm, Field and Stockman.

### CHRISTIAN INDIANS.

The Thrift, Enterprise and Progress of a Once Savage Tribe.  
The coast line of British Columbia extends for nearly six hundred miles between Alaska on the north and Washington Territory on the south. At the northern point of this line is Fort Simpson, an old post of the Hudson Bay Company. To this fort a young Englishman went thirty years ago, with the apparently chimerical purpose of Christianizing the savage tribes whose huts clustered about the neighborhood. He learned their language, took up his abode among them, and as the result of his teaching and influence there sprang up near by a new Indian village, which has become the most important settlement upon the entire coast. The visitor of to-day finds these streets of commodious and well-built houses, a school house, town hall and, dominating them all, a Gothic church seating 1,200—all these the result of the toil of the Taimshian Indians. The very name of this town, Metlakathla, has become a household word among many of the churches of England and Scotland as one of the most conspicuous triumphs of Christian missions. Its influence, moreover, has effected all the tribes for hundreds of miles up and down the coast. The English missionary, remaining for a wide territory—governed wisely, kept liquor away from the tribes and fostered remunerative industries among them. A great reverse, however, has fallen upon this community. The province of British Columbia, in order to secure the utmost advantage from the sale of lands on the line of the proposed Canadian Pacific railroad, has decided that the Indians have no rights in the land. At one blow the results of the long years of self-sacrifice and toil of the Metlakathla Indians have been doomed. Their title to houses, gardens, church, town hall, industrial plant—everything—is undermined. Looking over to the forest-clad hills of Alaska, which are in sight from their town, it occurred to them that the United States might afford them a justice which was ruthlessly denied them in the land of their forefathers. Their missionary recently came on to Washington and, having received authoritative assurances that his Indians might have privileges of settlement and ownership in Alaska, identical to those granted to white men, he proposes that he and they shall become Americans. Their village is to be dismantled, their homes torn down, their tilled gardens deserted, and once more they are to begin, in a virgin wilderness sixty miles away, at Port Chester, the laborious task of a new town. The natives of Alaska, who are warmly disposed toward the Taimshians, welcome their proposed advent, and we may be thankful that so vigorous and elevating an influence is to reach the 30,000 Indians of our vast Northwest domain. The Englishman whose consecration and rare personal qualities have borne such fruit is Mr. William Duncan.—Boston Transcript.

Among the various innovations lately introduced into Turkey may be included that of newspapers. The first, if we are not mistaken, appeared in Constantinople in 1811, under the auspices of Mr. Oseanyan, the former Turkish Consul-General in New York, and was called *Aktarar Biddanin*, or the *Byzantine Advertiser*. The people, unacquainted at that time with the aim and importance of a daily chronicler, were not prepared to appreciate the value of a newspaper, and were slow to patronize the paper. It was obliged to stop. Since then more frequent intercourse with the rest of Europe and political incidents which made the people eager for news gave rise to the publication of other newspapers, whose number is now legion.

There are at present more than twenty different dailies and twenty weeklies appearing in Constantinople in various dialects, each advocating its own particular interest. Among the organs of the different nationalities in Turkey may be mentioned the *Akhar (Star)*, which represents the Persian interest in Turkey. It is printed in Turkish script, though the language is Persian. It commences at the right hand corner of the sheet with the announcement that "the office of publication of the *Akhar* is at Valide Khan in the seat of felicity (Constantinople). All communications must be addressed to Mehmed Tebir Effendi, sole editor and proprietor.

In imitation of French journals, the paper commences with an editorial on the affairs of Siam as a leader, followed by telegraphic news, both foreign and domestic, extracts from foreign papers, home news, current events, official promotions and a few advertisements. These papers are sold at an average price of four cents per copy, and an edition of 2,000 is considered a large circulation.

There being a strict surveillance over all publications by the Government, the editors are restrained from indulging in liberal thoughts and observations, as well as on what news they publish, so that these prints are, as a matter of course, vapid and devoid of interest, and can not in any sense be called "newspapers."—N. Y. Graphic.

First Boy—"Oh! I know you're a thief!" Second Boy—"And I know you; you're a liar." Old Farmer (unexpectedly on hand)—"Well, boys, you seem to know each other, so I will now introduce you to Mr. Limber Beech"—which he does to the music of mutual howls.—Philadelphia Call.

### TURKISH JOURNALS.

Growth of the Newspaper Press in and Around Constantinople.  
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### PEDAL AILMENTS.

The Causes, Formation and Proper Treatment of Painful Bunions.  
Bunions "are enlarged, inflamed or irritated bursa" situated over some joint in the foot that has become distorted. The most common places for them to occur is at the junction of either the first or fifth toe with the rest of the foot, but none of the joints subject to distortion are exempt. It is said that the tendency to the formation of bunions is sometimes inherited, and that people with this legacy from their ancestry acquire bunions in spite of every attention being given to secure properly fitting footwear. Savages who wear no covering upon the feet never have bunions. Usually the first sign of a bunion is a painful spot appears over some joint that has become a little out of its natural position. Then swelling begins in the bursa that has been formed consequent on the distortion and projection of the joint, and the part remains permanently enlarged. The trouble may end here, or the irritation may go on to active inflammation.

There is violent pain, generally pulsating with the heart, heat, redness and swelling. If not treated with rest and soothing applications, matter (pus) forms, and ulcers follow when an opening is made. The pus may burrow in different directions, the inflammation may extend to the numerous joints and destruction of the bones or part of the whole of the foot may follow. The treatment of an inflamed contumacious first bunion is to remove inflammatory pressure. The shoes must be long and easy, still tight enough over the instep to prevent the foot from slipping forward. The inner side of the forward portion of the shoe should be straight and fully as wide as that portion just back of it. If the bones of the great toe are alone distorted, the remedy is to provide a separate compartment in the shoe for its reception; while a "casting" with a piece of spring steel, properly adjusted, should be worn at night until the deformity is corrected. In the worst cases, cutting of shortened tendons is a preliminary to treatment which is indispensable.

When one of the toes has been pressed upwards, so that those on either side come nearly together below it, the deformity may be corrected by applying a strip of adhesive plaster so as to bring the ends around the sound ones at the sides, to which they are attached, and over the one between that is out of place. By keeping up this application for a long time the proper position will be restored. In old people, bunions must be treated with the utmost care. If they have to be opened because of inflammation going on in the formation of matter, gangrene (mortification) is too often the result. The troublesome ulcer left sometimes after such an event must be treated with stimulating applications. If the bone becomes uncovered and diseased, it is advised by some good authorities to apply strong nitric acid (aqua fortis) freely but carefully. This stimulates to healthy action in some instances.—St. Louis Globe-Democrat.

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### AFRICAN PIGMIES.

A Race of Little People Living on the South Branch of the Congo.  
Herodotus speaks of pigmies as a race of little men and women living in Africa. Since that day travelers have brought back from that continent reports of such people being seen or heard of in the interior. Of late it has been the fashion to discredit Herodotus and all writers who repeat or corroborate his stories. As it happens, however, a German explorer, Dr. Wolf, proves that the early writers were correctly informed. He has found, in the country along a south branch of the Congo, whole villages of tiny men and women, of a height not more than four feet and seven inches. They are known as Batua. Their villages, consisting of huts, are met with in clearings in the forests, which cover the greater part of the country. Among their neighbors the Batua are regarded as little, benevolent beings, whose mission it is to provide the tribes among whom they live with game and palm wine. In exchange, maize and bananas are given to the pigmies. These happy relations between the little people and their neighbors will remain the reader's way in which the faties and brownies used to be looked upon by our ancestors. The Batua excel in the art of climbing palm trees to collect the sap, and in setting traps for game. Their agility is almost incredible. In hunting they bound through the high grass like grasshoppers, and face the elephant, antelope and buffalo with the greatest boldness, shooting their arrows with rare precision, and following up quickly with a stroke of the lance. Physically the Batua are very well made, having absolutely no deformity. They are simply little people, very brave and very cunning. Their mean height is four feet and three inches. Their skin is a yellow brown, less dark than that of larger races. Their hair is short and woolly. They have no beard.—Youth's Companion.

The leading hog States in their order are Iowa, Missouri, Illinois, Texas, Indiana, Nebraska, Ohio and Kansas. Two years ago Illinois had 440,157 more hogs than she had last January and Missouri 473,858 less, the two States losing upward of 1,000,000 in number, although fast increasing in population. Missouri was then the third State. She has now increased in rank to the second, while Iowa has lost nearly 2,000,000 in number in the last two years.—St. Louis Republican.