

UNCLE SAM—“NOW, THEN, ALTOGETHER, SING!”



GEN. GRANT'S GRANDSON.

Will Enter West Point to Train as a Soldier for Uncle Sam.

Through the appointment of President McKinley Ulysses S. Grant, son of Col. Fred Grant and grandson of the famous Union General and Chief Executive of the United States, will enter West Point. Before his death, in 1885, Gen. Grant framed a petition, directed to the President of the United States, asking for this favor, and later Gen. Sherman, as a matter of courtesy, indorsed it.

Young Ulysses, now in his sixteenth year, will not be of age to enter West Point until June, 1899. Before entering the famous institution he will devote a good deal of the intervening time to scientific study in Columbia College.

He is now a sturdy lad and measures 5 feet and 11 inches in height, with a quite certain prospect of reaching beyond six feet when he puts on the uniform of a West Point cadet. He is now two inches taller than his father and four inches taller than his famous grandfather. His other bodily measurements are in good proportion to his stature, and he gives every promise of developing a physique far above the



ULYSSES S. GRANT III.

ordinary. He has proven himself the possessor of more than usual mental abilities of a boy of his age, is very studious, stands high in his class in the New York school which he attends, and shows marked proficiency, particularly in acquiring languages. He manifested an early fondness for the military by joining the cadet corps of Troop A, National Guards, when but 12 years old.

Warned Gould of the Cost.

Paul Gore, now clerk at the Auditorium Annex, was room clerk at the Grand Pacific for several years. He tells a story in connection with Jay Gould's first visit to Chicago. Mr. Gould had registered at the Grand Pacific, and was standing in the lobby with his hands in his coat pockets, looking like a countryman in town.

The little millionaire approached J. P. Vidal, who was clerk at the house, and modestly asked him what would be the best way for him to go to Lincoln Park. Vidal, not knowing who Gould was, gave him the necessary instruction as to street cars, etc. Gould heard him through and then said: "But could I not go in a carriage?"

"Yes, you can; but it is a little expensive," said Vidal.

"Well, as this is my first visit, I think I will try to stand the expense."

"All right, but to whom shall I charge the carriage?" asked the clerk.

"To Jay Gould," came the quiet answer. Vidal almost fell to the floor, but Gould got the carriage.—Chicago Times-Herald.

Quakers' Hats.

There has been told in various works the persecution to which, in commonwealth times, George Fox, the founder of the Society of Friends, and his fellow Quakers were subjected because of their refusal to remove their hats in the presence of the civil magistrate; but the blame for this would seem to have lain upon the local justices rather than the central power. Cromwell perceived that it was easier for stupid or zealous magistrates to send Quakers to prison for this refusal than to get them out again, for Fox and his friends had almost to be implored to leave the jails into which they considered themselves to have been unjustly thrust.



It was this continual persecution of the Quakers, in the west of England particularly, that at length moved the council to emphatically interfere on their behalf. In November, 1657, a remonstrance, signed by five Friends, was presented to the council, specially complaining of the persecutions at Exeter; and Henry Lawrence, the president of the council, at once forwarded a letter to the justices of the peace, not only in Devon, but other counties, dealing with the matter.—Notes and Queries.

Lash for Thieves in Alaska.

Some weeks ago a Yukon outfit that had been packed from Dyea to Sheep Camp by a party on the way to the interior of the Klondike country was stolen. A "committee" of miners—such being the ominous term by which that sort of gathering is designated in the new country—tracked the thieves to the summit of Chilkoot Pass, where the lost property was recovered. Later the "committee" captured two men and brought them back to camp for trial. They gave the names of William Wellington and Edward Hanson.

Three of the "committee" favored lynching Wellington and Hanson, but they finally consented to a compromise on sixty lashes for each of the two captives.

This was accordingly undertaken. Wellington had been "formally" sentenced and was under an escort to the hut where he had been confined, when

suddenly he slipped from the arms that held him and bounded away and killed himself.

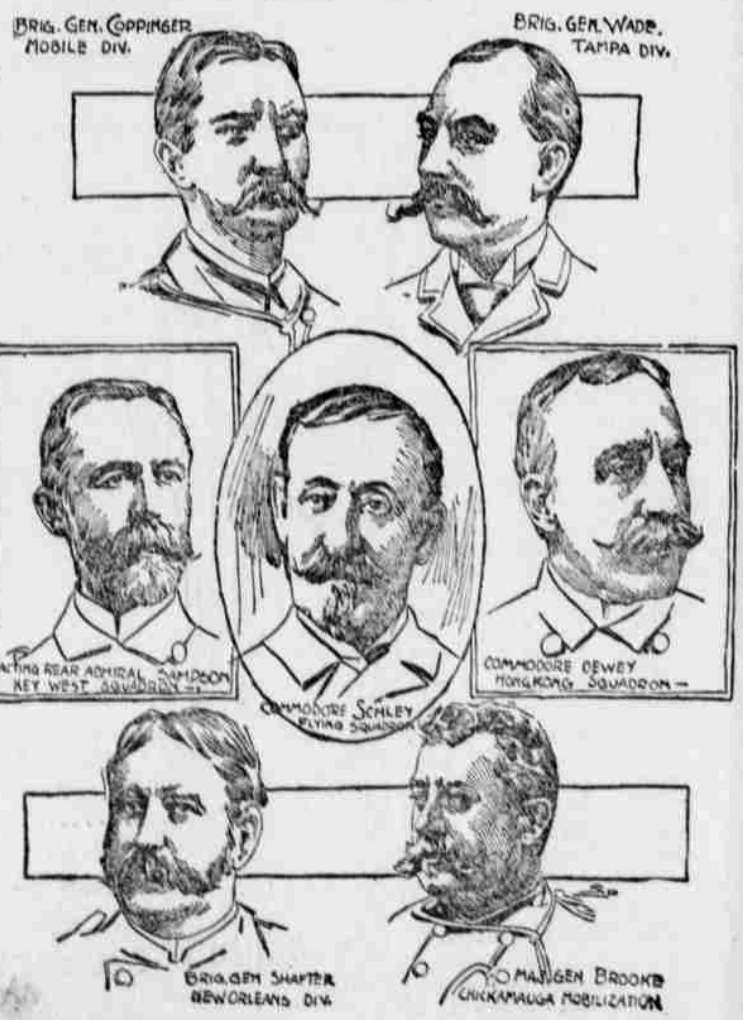
When, through the intervention of a physician in the crowd, the whipping of Hanson was interrupted at the seventeenth of the sixty lashes he was sentenced to receive, he was given his clothes and a square meal, and then, with placards bearing the inscription, "Thief, pass him along," tied to his back and breast, was escorted by a committee of miners down the snow-covered road to Dyea.

Artificial Beauty Laws.

During the reign of Charles II. in England, laws with regard to artificial aids to beauty were very strict. It is interesting to note this curious act of Parliament which was passed in the year 1670: "That all women, of whatever age, rank, profession or degree, whether virgins, maids or widows, that shall, after the passing of this act, impose upon and betray into matrimony any of His Majesty's male subjects, by scents, paints, cosmetics, washes, artificial teeth, false hair, Spanish wool, iron stays, hoops, high-heeled shoes or bolstered hips, shall incur the penalty of the laws now in force against witchcraft, sorcery and such like misdemeanors, and that the marriage, upon conviction, shall stand null and void."

Some women are passing fair and some others are past.

ARMY AND NAVY COMMANDERS WHO WILL INVADE CUBA.



REAL BROWNIES IN AMERICA.

Explorer Sullivan Finds a Tribe of Pigmies on Orinoco River.

Eben J. Sullivan, a South American explorer, claims to have discovered a race of living brownies near the head waters of the Orinoco River in the wilds of Surinam. In describing his find, Mr. Sullivan says:

"The queer child people are about four feet in height. Their skin from head to foot is a brilliant reddish brown, translucent in effect. Their legs are like pipestems, scarcely the size of a child's arm, while their arms are ridiculously small and thin, and their stomachs are big, out of all proportion to the body, and distended back as well as front.

Their faces are flat and flabby like those of Palmer Cox's brownies.

"I think they number 10,000 to 15,000. They are nomadic, moving over thousands of square miles. It was purely by accident that I came upon some of their roving bands. A traveler might have to search for months in the same region in order to find any of them. All those that I saw were in different parts of Surinam.

"In measuring these little folk I found none over four feet and eight inches, and the women were much shorter. They use the style of headdress so common among African tribes—that of shaping many designs by mixing mud with their hair; both men and women do this. Clothing in their village is worn only by adults, and then seldom more than a cloth over the loins. But they bedeck themselves with many brass and copper ornaments. They have tribal marks that sometimes cover the entire body and head. These are made by silts in the skin.

"They live in little houses called masonages, of mud or woven dried grass, entered by crawling on the hands and knees. I went into one and it seemed like a child's playhouse. There were queer little images, idols, fetich gods set up all about. They represented animals mostly and there were many ugly specimens of clay pottery. There were little fetich doctors in clay and many other things of the sort suggesting most depraved, superstitious ideas. They are, I believe, all pagans, though some of them seem to have an idea of a supreme spirit of power."

It's a Heroic Wooing.

The native states of Central India still abound with Khonds, and it is interesting to see that "wife capturing" is still in vogue among those who represent the first inhabitants of this land. The father in quest of wife to his son, or the young man himself, hunts a deer or some game and starts with a pot of toddy to the other party, and in the course of the day he manages to settle for a wife, and then there is feasting and drinking, in the course of which terms are settled.

The young man is to serve the girl's father for a fixed number of months, assist him in clearing the jungle and in cultivation, hunting game for food, and in gathering honey. After this period, on a certain day, the young man has to try to carry off his bride, and then follows a hunt after the man and a sound thrashing. If the man is able to withstand the blows and survive the ordeal then his prize is given to him, or if the man is able to escape uncaught to the precincts of his village custom forbids further pursuit, and the triumphant man has the prize.—Madras Times.

Berlin Libraries.

The Berlin libraries all told contain more than 2,000,000 volumes. The Royal library, of course, is in the lead with more than 1,000,000, and growing at the rate of 20,000 per annum; the university now has 100,000 volumes; that of the statistical bureau 140,000; the War Academy has 90,000 volumes; that of the general staff 70,000; of the Court of Chambers 73,000; that of the Technical High School, 60,000. There are also a number of smaller ones.

Said the married man who likes to be sympathized for: "My wife is never happy unless she has a grievance." "How happy she must be!" said the pretty girl, and then the married man grew strangely silent.—Cincinnati Enquirer.

The middle aisle of a church is often used as a bridal path.

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