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REALM OF MENELIK.

GREAT PUNCTILIOUSNESS ABOUT SALUTATIONS.

Greetings Depend Upon Rank and Time of Day—How Population Is Divided—No Traffic in Slaves Is Carried on in Abyssinia.

"Indet adru!" This is not a curse, but Abyssinian for "Good morning!" The words mean literally, "How have you spent the night?" The people of King Menelik are very punctilious in their salutations and have a carefully graded scale of greetings according to the person addressed and the time of day. Thus to an inferior or to an intimate friend instead of "Indet adru" they would say, "Indet adreh" (pronounced "adreh"—ch as in loch). "Good afternoon!" would be "Indet watu!" or "watch!" meaning, "How have you spent the morning?" And "Good evening!" "Indet mashu," or "masheh," i. e., "How have you spent the day?"

There is a similar complete series of good-bys for people separating at different times. Two friends parting in the evening, say one going home and the other going to his club (only they haven't clubs in Abyssinia—except wooden ones, perhaps), would say to each other, "Badehina adar" ("May you spend the night well"), which we might translate, "Good night; be good."

The Abyssinian calendar is a fearful and wonderful thing. Nearly every day is a saint's day and is known by its proper name and not by its date. For instance, if you ask an Abyssinian whether a certain thing happened on the 14th of Hadar (the equivalent of our Nov. 23) he will not understand what you mean; but if you say, "Was it on Abunt Aragwe (the name for that day) that you stole that sheep?" a comprehending smile will overspread his handsome and intelligent features.

The year is divided into twelve months of thirty days each and at the end of the year, to make up the 365 days, are added five days, called "Quagme." Each year in succession is called Matthews, Markos, Lukos, Johannis, Matthews, Markos and Johannis have each a "Quagme" of five days, but Lukos, or leap year, has a "Quagme" of six days. The Abyssinian year begins on our Sept. 11 and although, dating as we do from the birth of Christ, they are nearly eight years behind us in time—Sept. 11, 1900, was in their calendar 1st Maskaram, 1893. Their method of reckoning the hours of the day is also peculiar, to our notions. They count the day as beginning at sunrise and not at midnight, as we do. Thus, our 7 a. m. is their 1 o'clock day, and our 6 p. m. their 12 o'clock day; 8 p. m. with us would be 2 o'clock night with them and our 4 a. m. would be their 10 o'clock night.

The whole population consists of two-fifths soldiers, two-fifths priests and one-fifth merchants, at least as far as the Abyssinians—the dominant race—are concerned. All the other necessary work of the community is performed by subject races, like the Gallas or Somalis, or domestic slaves—mostly prisoners of war captured in the western negro provinces. All Abyssinians except the very poorest employ slaves for domestic purposes. These are well cared for and are regarded after a time as members of the family.

There is no trade in slaves in Abyssinia, as they can only be procured by the king's order, which has to be shown to the governor of the province, who thereupon gives his sanction. The slaves, generally boys or girls—the former for outdoor and the latter for indoor work—are purchased from their parents at an average price of \$10 a head, but the purchaser may never resell them, though he may if he likes give them away. The soldiers lead an easy life and have no work to do except when called out to serve on an expedition. It is true their pay is only \$5 a year—cash is scarce in Abyssinia—but during peace time they are billeted on the Gallas, a subject race, who are bound to give them all they need. In addition to this munificent rate of pay, says the London Express, a paternal government provides the new recruit at the outset of his military career with a donkey free. But his rifle the soldier must provide himself, as he must also maintain his donkey.

THE POPPY.

Golden Blossoms that Greeted the California Pioneers.

Far out at sea, gleaming sheets of dazzling gold arrested the gaze of the early explorers of California. Blazing along the Pacific coast, emboldening the green foothills of the snow capped Sierra Madres, transforming acres and acres of treeless plains into royal cloth of gold, millions of flowers of silky texture and color of gold fascinated the Spanish discoverers. An eminent botanist, Eachscholtz, at once classified the plant, and his followers conferred his name upon this, the only native American poppy.

Dream-like in beauty, fascinating from sheer loveliness, spreading its soft undulations over the land, the California poppy bloomed above the richest views and arteries of gold the world has ever known, all unsuspected. A Circe, with powers to please, dazzle and charm by its enchantments, while it allures, lulls and mystifies, this flower of sleep seemed to draw by some occult process from the earth the elixir of gold, unfolding its blossoms of gold as beacons proclaiming: "We are blooming above rich mines of gold."

There is never a mystery about the poppy. It is a weird flower. It is almost sentient, with a life unknown to human kind. "While glory guards

with solemn tread, the bivouac of the dead," stealthily a sea of gore creeps over the old battlefields. Blood red, the poppies in waves and billows hold high carnival above the soil that covers the slain. Lord Macaulay says of the battlefield of Neerwinden: "The summer after the battle the soil, fertilized by 20,000 dead, broke forth into millions of blood-red poppies." The traveler from St. Cloud to Tirlemont who saw that vast field of rich scarlet stretching from Landen to Neerwinden could hardly help fancying that the figurative description of the Hebrew prophet was literally accomplished, that "The earth was disclosing her blood and refusing to cover her slain." Bayard Taylor, in "The Lands of the Saracens," says he contemplated, with feelings he could not describe, "the old battlefields of Syria, densely covered with blood-red poppies, blooming in barbaric splendor, gloating on the gore of soldiers slain."

However interesting the poppy may be to men of science and to lovers of the beautiful, it is yet more so to the people of California. This beautiful, weird, gold-colored flower of gossamer texture belongs to California alone. Nowhere else in the world has it ever made its habitat. There it is naturally so profuse that it is related as a fact that, coming on a turn full face upon a blooming field of yellow poppies, dazzling in the sunshine, horses have been put to flight, as from flames of fire.—Home and Flowers.

MEDICAL USES OF TUNNELS.

Mothers in London Believe the Foul Air a Remedy.

Quite a new use has been found for the two-penny tube and the other underground railways. In addition to being methods of quick locomotion, they are also, in the opinion of many trusting mothers who have little faith in the pharmacopoeia, important sanatoria warranted to cure many of childhood's maladies. Tunnel air, it seems, is good for croup, also for whooping cough and various other ailments.

Let us hope the women will not get the idea into their heads that it is a substitute for vaccination, says the London Telegraph. A doctor who was traveling on a railway noticed that a woman in the compartment almost pulled down the window when they entered a tunnel, and held outside a child whom she was carrying, so that the youngster might get the full benefit of the foul atmosphere; and when he asked the reason of this extraordinary performance she told him that "tunnel air" had been found to be a complete cure for the croup. And the other day an east end mother was discovered by a guard on the "inner circle," because she had been told by a herbalist and bonesetter that a sulphurous atmosphere was good for the whooping cough.

Formerly the unfailing specific for the last-mentioned disorder was a visit to a gas works, but owing, doubtless, to the advance of science, the underground railway has taken the place of the gaseous system of pathology. Thus a new and beneficial era opens for tubes and tunnels, and their shareholders.

Ancient Illinois Hostelry.

Situated four and a half miles west of Danvers, on the old Goodenough farm, is an old inn, or tavern, that fifty years ago was the stopping place for travelers between Bloomington and Peoria in the days when the stage coach was the only means of public travel. It was known as the "Half-Way House," and is about a mile and a half west of Woodruff, toward Lilly. It is a large, old-fashioned house, in quite good repair, and is now owned and occupied by Mr. Christ Oesch, formerly of Roberts, Ford County. Horses were changed here, and travelers were given food. Meals were served for 12 1/2 cents, which was also the price of a night's lodging.

All travel between Peoria and Bloomington was by stage, unless one had a private vehicle of one's own and cared to make so long a journey, which was not a light thing in those days, nor was it undertaken without due preparation and much consideration. This ancient inn has stood where it now stands for the past sixty-five years.—Bloomington, Ill., Telegraph.

In the Flowery Kingdom.

Henpecked husbands are common in China, and Chinese literature abounds with references to them. The following is a sample story: Ten henpecked husbands resolved to form a society to resist the impositions of their wives. The ten wives heard of the plan, and while the meeting for organization was in progress entered in a body. Nine of the rebellious husbands ineffectually bolted, but the tenth one retained his place, quite unmoved by the frightful apparition. The ten ladies, merely smiling contemptuously on the one man left behind, returned to their homes, satisfied with the success of their raid. The nine husbands thereupon returned and resolved to make the heroic tenth the president of the society. When they went, however, to inform him of the honor it was found that he had died of fright.

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