### SHOPPING IN PARIS.

How Women Go Crazy Over Alleged Bargaina

An American Schoolma'am Who Was Drawn Into the Vortex of the Bon Marche, and Learned Wisdom.

[Paris Cor. New York Tribune.] On the great occasion of the mise en vente (special sale) the campaign is elaborately planned. On the sidewalk are counters filled with cheaper goods, or goods out of fashion, where voluble salesmen entreat and beguile the white-capped bonnes and housewives, Against the wide entrance are trays filled with neckties, small shawls, cheap lace made up in various confections, with prices marked. A long tray at the entrance is filled with colored ribbons. Behind it are stacks of piece goods, a table of silks or brocaded velvets, and still in line ready-made dress skirts, cotton, silk, and velvet, for no class is neglected. In every available part of the store are similar tables, on each of which is supposed to be a bargain, which can not be found in the regular department.

In the morning everything is in order, each clerk at his post. Through the day the crowd gathers. Between 3 and 5 o'clock in the afternoon the aisles are packed with women of every class and condition. And the spirit is upon them. There are few such scenes out of Bedlam. The muscles of fine ladies are as good for a sport as those of the white caps, and they fight their way man-fully, one and all. Mantles are torn off, dress skirts are pulled off their hooks, a handkerchief dropped is a dirty rag, a parasol let fall is riddled. Around each tray of eoupons or occasions is a solid phalanx of women stirring them up with both hands, grasping and grabbing. Salesmen and women hover on the outskirts, putting is judicious words, although speech, now that the fury is on, is of less moment.

The air has become hot and stifling, the aisles impassable except to the shoppers, who like the insane, have been given unusual strength. Each tray of lace is surrounded by women two rows deep. Those inside are rooting through the tray with both hands; those outside have each thrust one hand be tween the women of the inner line, and grass first at one and then another article as they come within reach. There is a wild glitter in their fixed eyes. They breathe beavy. Each is apparently oblivious of the other Satiated or weary, they leave the Spanish lace and pass on to another tray, elbow and push to secure a position, and toss, dig and root the chenille capes. Their places have been immediately filled with the unsatisfied occupants of the outer row. The Spanish lace fichus might be so many rags, the chen-ille capes are in wild disorder, the remnants of the lace are unpinned, their marks gone and the tray is in a state of chaos. All through the shop similar scenes are re-

The craze takes two forms. Some women are paralyzed. They go through the entire shop, rooting among laces and ribbons in a sort of fury, and buy nothing. The more dangerous form is that of buying—and more common. It is the form to which American women are most susceptible. There was a pitiful instance of this in a school teacher who, by strict economy, was making a tour during her vacation. Fortunately she did not come to Paris until about ready to return home. As is well known, the Magazin du Louvre is directly opposite the Louvre. Each time she found herself on the way to the Louvre she became entrapped in the shep. Invariably, when she finally reached the gallery, it was within half an hour of closing "I can't get any further than the Grand Galerie," she confessed. "Can't you tell me of some other door, so I can reach the Salon Carrel I daren't go home without seeing that big Murillo, the Mona Lisa and the Marriage in Cana." The young woman knew what she was after, but was entangled in her femininity.

In an evil hour she went to the Bon Marche on a day of coupon. But she shall tell her own story: "I don't know how it happened. It was like a great suction-pipe, and I got drawn in. I went in to buy a package of shoe-strings. I'm always out of them. I got in, and I didn't go out until after 6, and then a salesman led me out because they wanted to close. I bought three remnants of black silk and two pieces of brocaded velvet, two pairs of Lisle thread stockings, and two pairs of silk stockings, a cashmere skirt ready-made, and one of silk and velvet, a brass plaque, three embroidered handkerchiefs, a parasol with lace around it; a dozen yards of ruching, nine pairs of gloves—only one with eighteen buttons, the others only cost a franc and a half a pair-a Spanish lace fichu, two ostrich feathers, five yards of jet passementerie, some calored ribbons, a box of assorted hairpins, an alligator card case, a box of Lubin soap, and some sachels, a thread lace hand-kerchief, and a fur collar. I think that's all. I spent \$78. They told me I could return them if I didn't want them. I forgot I was going to London on the early morning train. But, oh! tell me what I will do? I had money to get here and my steamer passage but how will I pay my board here and get to Liverpoolf"

"Do you want the things?"
"No, no! a thousand times," the poor thing

shrieked.

"What did you get them for?" "Somehow I thought it was my duty. They were so cheap." It is a young woman who always like to put her acts on a high moral basis. In a house full of women tourists with still a few dollars left, it was not difficult to dispose of the purchases. She herself was sent off to Liverpool and home a

To all this, the method of selling contributes. To an American the pertinacity of the French clerk, his persistent politeness so long as he believes you a possible purchaser, is a source of wonder, accustomed as she is to the comparative indifference in salesmen and saleswomen at home,

Why a Woman Throws Awkwardly

[Clara Belle's Letter,]
"The absence of adipose tissue," the doctor said, "reveals the action of her spinal column beautifully. Observe the articulation of the top rib with the vertebræ as she lifts her arm. That member shows, now that she uses it in adjusting a stray lock at the back of her head, the jointing of the single bone of the upper arm to the two bones of the forearm. The ulna has the shortness characteristic of females; and the reason why she reaches up awkwardly is the same that prevents a woman from throwing a stone gracefullythe thinness of her scapula and the shortness of her clavicle. See the movement of her extensor muscles. Now she shrugs, and you get an idea of the arrangement of the bones and nuscles in her shoulders. Ah! she'd be a rare subject for dissection."

Italians in New York.

The Italians in New York are said to be whole family will subsist on \$2 a weer, rent excepted. In all quarters of the city they are monopolizing certain industries and accumulating money.

Mexico's Licensed Beggary, [Fannie B. Ward in Pioneer Press.]

In Mexico there are no alms-houses to shelter the paupers, but mendicants are regularly licensed, and allowed to live out their lives in their own way, as long as not considered, dangerous. Throughout the length and breadth of the country Saturday is known as "Beggar's Day," when, under countenance of church and state, they levy their demands upon people with the ut-most confidence. They come out of their holes and coverts in swarms-the blind, the halt, the lame and the lazyand by sunrise on Saturday morning the streets are full of them. First they make the tour of the shops and markets, and the merchants, expecting them, have laid by a store of small coin for the purpose. To neglect to give would be a poor advertisement, for among the professional beggars are some good customers for the rest of the week. Then they patrol every street and not a house is left unvisited, or a person whom they meet unimportuned.

The legalized paupers are never impertinent, but if ever so harshly repulsed will make you an obeisance worthy of Chesterfield in his palmiest days, and politely respond, "perdoneme usted." A favorite expedient for getting rid of them six days in the week is to say, nada na ta Sabidonothing until Saturday-with which implied promise they are perfectly satisfied. Their quiet assurance is sometimes amusing. The other day a one-legged man accosted me in the marketplace, with outstretched hand and the usual per Dios-for God's sake. I felt in my purse, but found nothing less than a dollar, rather too much for a wandering scribe to squander upon one of 10,000 applicants; but without the least embarrassment the old fellow drew from his pocket a handful of silver and courteously offered to make change for me.

English View of American Hotels.

[London Telegraph.] If, on the other hand, we turn to the United States, we find a country in which prevails a hotel system the most elaborate and most extensive in the world. A guest may obtain nearly all the requirements in life in an American hotel. There he can eat, and drink, and sleep, wire telegraphic messages to the uttermost ends of the earth, read at Chicago by means of the "perpetual tapeworm" machine the quotations of the exchanges of London and Paris. have his hair cut, be "barbed" and "fixed," purchase tickets for the play, read the papers by electric light, have his visiting card engraved, his boots polished and his corns cut, borrow um-brellas and dress suits by the day or night, and buy eigars, chewing tobacco, railroad tickets, comic publications, white kid gloves, and molasses candy. "Essentials" and "non-essentials" alike are provided at fixed prices, and no fees are nominally expected. When the traveler pays his weekly bill for board he does not find it supplemented by a per day for attendance; and, if the traveler be really what the American term a "right mean cuss," he may travel from Cape Cod to the Golden Gates, and from the gulf of Mexico to Washington territory, without, so far as his hotel bills are concerned, disbursing a single cent beyond the stipulated charge.

Adam Preferable to the Bartholdi

"Liberty." But, on the other hand-look at Adam. What have we done for Adam? Nothing. What has Adam done for us? Everything. He gave us life, he gave us death, he gave us heaven, he gave us hell. These are inestimable privileges -and remember, not one of them should we have had without Adam. Well, then, he ought to have a monument-for evolution is steadily and surely abolishing him; and we must get up a monument, and be quick about it, or our children's children will grow up ignorant that there ever was an Adam. With trifling alterations, this present statue will answer very well for Adam. You can turn that blanket into an ulster without any trouble; part the hair on one side, or conceal the sex of his head with a fire helmet, and at once he's a man; put a harp and a halo and a palm branch in the left hand to symbolize a part of what Adam did for us, and leave the fire-basket just where it is, to symbolize the rest. My friend, the father of life and death, and taxes, has been neglected long enough. Shall this infamy be allowed to go on or shall it stop

A School in Tunis.

right here?

[Cor. Worcester Spy.] We visited a college for young boys. The class-rooms were small, without windows, and lighted from the entrance door only. Little benches a foot high were used for desks, the scholars and teachers sitting on the floor. They all studied aloud. Each scholar in reciting took his seat directly in front of the teacher, and within easy reach of his rod, both continually swaying their bodies back and forth. Most of the professors were quite young men, with very intelligent faces. French is considered very essential in the educa-tion of boys. The poor girls are not educated at all, very few being able to read. We only heard of three who had this accomplishment, and these were the daughters of the secretary of the bey. The women spend their time in making their clothes, dressing and sleeping.

Had Hooked Onto Six.

[Exchange.] The man who was about to marry for the sixth time, and who replied, "We've usually sot," when asked by his minister to stand up, has been heard from again. He recently led No. 7 to the altar, and, when asked for the ring, replied, "Parson, I've hooked onto six of em without a ring, and we kin git along this time. I'll try and remember it in the future, though."

Divers' Work,

[New York Sun.] "What different sorts of work do

divers do?" "Well, they lay sea walls, blast rocks, build piers for bridges, repair vessels, more economical than even the Chinese. A tear up wrecks, search for dead bodies, recover things that have fallen overboard, and do anything that is to be done under the water.

## FRENCH MARRIAGE.

The Religio - Civil Ceremony Arranged Between the Two Families.

[J. H. Haynie in San Francisco Chronicle.] Marriages are arranged in France, with very few exceptions, on pure business principles. They don't sell young girls in France like calves and colts, as they do in Germany, but they sometimes come pretty close to it. The present marriage laws of France are very singular and belong to an antiquated state of society which was misused for so long by the priesthood. Until a man is 25 years old he is compelled to ask permission of his parents to wed, and if his parents are dead then he must seek permission from his grand-mother and grandfather. If he is "turned 25" he may serve his unwilling father and mother with those documents, at intervals of a fortnight from each other, called sommations respecteuse, or respectful summons, and if the parents still remain obstinate then the maire gives him permission to passer outre, that is, to get married with-out their consent. With the woman the age of her freedom is fixed at 21; but should she undertake to get married even after that age without full parental consent society would have so much to say about it that she would be almost cast out among the wicked ones of the world. This gives the parents quite a despotic power over the matrimonial inclinations of their beloved offspring. Sending a document through the medium of a notary to stubborn parents would be a scandal far more shocking than to break either one of the commandments. Generally speaking, marriages in France

are arranged between the two families with the help of a notary. Sometimes, it is true, there is a romance or a sentiment about the affair which tells of love and affection; but this does not often happen. The usual way is for the parents to arrange matters. marriage having been considered advisable between two families, the young couple are informed of the fate which is in store for them, and after a few interviews in the pres ence of third persons the banns are pub lished, as they say in England, but not in the same manner. In France the banns are put up at the mairies (mayors' offices), of which there are twenty in Paris alone. They consist of a notice posted on the doors of the mairie, where it remains for two weeks. Usually there are two weddings; but one alone-that at the mairie, or the civil mar riage-is made obligatory by the law, and without it the religious marriage is entirely void. The religious marriage is always cele brated after the civil ceremony and a great

many persons disregard it altogether.

I have witnessed many weddings here in Paris, both civil and religious ones, and I must say that usually they are not the impressive affairs some writers would have us believe them to be. The popular days for weddings are Tuesdays and Saturdays. The flances, their relations and their witnesses have met for the purpose of proceeding to the mairie. The witnesses are by long odds the most important personages in the group. He is a lucky bridegroom who can induce some great personage to serve him in this matrimonial capacity. A great deal depends upon the standing of these witnesses, and happy are the couple who can boast that a states man, an academician or a nobleman is one of their friends "for this occasion only," if no longer. Some of the invited guests have brought their children, dressed out like dolls and as timid as mice. While the party are taking their seats the maire is preparing himself for the occasion. He wraps a tricolored scarf around his waist, and it is this scarf which alone confers on him the power to pronounce the words from the civil code which no human power can afterwards set aside. When he is ready the hussier opens the door leading into the public salle and cries out, "Monsieur le Maire!" Everybody stands up, the maire enters, sits down,

then the audience do the same. The door leading into the street is left wide open, and it must remain soduring the entire ceremony, for the law requires that a civil marriage shall be a public one. Any one has a right to enter, and, if there be any reason for doing so, to make an objection. At the mairie a clerk is seated before a desk, with a large register before him. When their names are called the "loving couple" advance to the platform, and, with their relatives and witnesses, seat themselves in certain large plush chairs, which are used exclusively for such occasions. The clerk reads a part of the law governing marriages, and then the maire asks both candidates for matrimony if they consent to take each other for man and wife. When the progenitors of the couple are present, they are asked if they give their con-sent. Then the maire reads from the civil code the paragraphs descriptive of the rights and duties of the spouses. He then declares them married, and the signing of the record by the married couple and their witnesse completes the ceremony. Last of all there is a collection taken up at the door, "pour les pauvres."

# And Ever Is Justice Done.

The man that peddles apples out of a wagon puts the largest ones on top. The man who sells apples on a street-stand, also puts the largest ones on top, and every one picks them out, and leaves the small ones on his hands. This, dearly beloved, is very rough on the keeper of the street-stand, and proves that there are sermons in apples.

Reflections of a Doctor.

"As a general rule it is better to lose patients than to save them. The heirs of a dead man never try to cut down a bill; while the sick man, once cured, is a very bad customer to make pay."

ADULTERATION.

"What is that, mother, that comes from the urn,
Fragrant and strong as we get it in turn!"
"An infusion of leaves from far Cathay,
Leaves of the alder and leaves of the bay,
With a twang, and full flavored, just as it
should be,
And I think there may be some leaves of the

"What is that mother, so coldly blue, Like a wintry sky of azure hue?" "That is milk of the city, that mixture, my dear; The milk of the chalk-pit and pump that is near,
That would not be owned by a sensible cow,
For she never could make it—she wouldn't
know how."

"What is that, mother, yellow as gold?"
"Butter, my boy—not the butter of old.
In the heyday of old we said tit for tat;
"Twas a prophecy when we said butter for 'fat."

That is butter to those whom the scoffer calls green; To the elect it is oleomargarina."

What is that, mother?" "Tis the pepper of trade; But the Lord only knows of what it is made; Of roasted meal, of dust, and peas, With a dash of cayenne to make one sneeze, It is hot and strong; but it's rather queer, Of the ground pepper-corn, there's none of it



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