

EUGENE CITY GUARD.

L. L. CAMPBELL, Proprietor.

EUGENE CITY, OREGON.

COMMISSIONER SPARKS holds that a man who sells pre-empted land to his wife, cannot again make a pre-emption. This decides a matter which has long been in dispute.

MISS EMMA NEVADA's wedding cake, made in London, was six feet high, weighed 150 pounds and cost \$600. That lady will henceforth be known as Mme. Palmer-Nevada.

EX-MINISTER KASSON is engaged in writing a diplomatic history of the war of the Rebellion, which will establish the exact relations which the European powers occupied toward the Confederacy.

ALASKA has 500,000 square miles of trees all fit for lumber. The forests of that Territory would keep the world in plank and timber for the next 500 years. Alaska is the greatest lumber region in the world.

SINCE California began to import ostriches, the Government of the Cape of Good Hope has imposed an export duty of \$500 a head on ostriches, in order to keep the birds and the ostrich-feather business at home.

P. T. BARNUM has brought suit for \$50,000 damages against the *Globe* for publishing a statement to the general effect that the elephant Jumbo was sick, and that Mr. Barnum connived at having him killed by a railroad engine for advertising purposes.

It is announced that an English inventor has lately devised a method of coating tin with a material resembling glass, which removes all danger of poison in canned goods, and the adoption of his process is likely to soon become general.

SOME of the camels taken to Texas in ante-war days, with a view to breeding them for army transportation contracts, have perpetuated themselves in a herd in Bastrop county, whence showmen make frequent purchases.

A CHEESE DEALER states that much of the so-called English cheese is made in this country and shipped to England, whence it is returned, enhanced in value by the sea voyage. Sometimes cheeses are shipped backward and forward two or three times, each voyage adding to the richness of their flavor.

THE FACT that nearly a quarter of a million dollars' worth of eggs were imported to the United States during the first three months of the current year, indicates that the production of poultry and eggs are not likely to be overdone in this country for sometime to come. Most of these eggs were brought from Germany, with Canada next in the list.

CALIFORNIA stands third in the list of petroleum-producing States, leading West Virginia, Ohio and Kentucky. Pennsylvania is first and New York next. The oil production is confined to the southern end of the State, and last year the product was 100,000 barrels—that of Los Angeles county amounting to more in value than the orange crop.

EMORY STORRS enjoyed an income of \$25,000 to \$30,000 a year earned at the Chicago bar, and yet he was always out of money and in debt. It is said he habitually drew on Samuel W. Alorton, a millionaire friend, who never failed him in his frequent emergencies. This friend helped him out of the dilemma when, at the time of sitting down to a dinner to Lord Coleridge an unfriendly Sheriff seized the viands.

DISPATCHES from Congo bring further details of the discoveries made by Lieut. Wissman, who found the banks of the Rasal river, down to its junction with the Congo, more thickly populated than any other portion of Africa. Four twenty-four hours Lieut. Wissman had to navigate between crowds of ferocious cannibals. Men and women gathered by the thousands on the river banks, shouting, yelling and gesticulating furiously. The women were more ferocious than the men, and finally the Bakoutans attacked the expedition in fleets of canoes. Wissman and his men repulsed them, after a hard fought battle, which lasted six hours, killing hundreds of men and women. The entire region traversed was found to be very rich in ivory, and was covered with India rubber trees. In shooting a cataract one of Wissman's canoes was wrecked, and a dozen of his blacks drowned.

LITERARY BUDGET

THE SCARECROW.

In yonder field he stands erect,
No matter what the weather,
And keeps a watch so circumspect
On fowl of every feather.
So faithful is he to the trust
Committed to his keeping
That all the birds suspect he must
Dispense with any sleeping.

Sometimes his hat tips down so low
It seems a cause for censure,
For then some old courageous crow
Believes it safe to venture;
But catching sight of either arm
Outstretched in solemn warning,
The crow decides to leave this farm
Until another morning.

Although his dress is incomplete,
It really does not matter,
Perchance the trustiest hen may beat
Beneath a patch or tatter.
And it is wrong to base our love
On wealth and name and station,
For he who will may rise above
His daily occupation.

We should not look with eyes of scorn,
And find in him no beauty,
Who stands and guards our fields of corn,
And does the whole world duty.
But honor him for native worth,
For rustic independence,
And send a hearty greeting forth
For him and his descendants.

—Martha Cuervo Cook, in *Harper's Young People*.

SALUTATIONS.

Varieties of Methods of Greeting Friends.

Their Origin and Signification—“Good-Bye” and “Farewell”—Handshaking—Taking Off the Hat—Firing Salutes, Etc., Etc.

Salutations in some countries have very dissimilar characteristics, and it may not be uninteresting to explain a few of them. Most of our own gestures of salutation and civility owe their origin to the warfare of the days of chivalry, indicating deference, as from one conquered to the conqueror. The head movement was simply the hand unarmed, the helmet being removed, the party was at his mercy. The hand ungloved was in like manner the hand unguarded. Shaking hands was a token of truce, in which the parties took hold of each other's weapon hand to make sure against treachery. We consider it an incivility to shake hands with gloves on, and it is contrary to the etiquette of the European courts to wear gloves in the presence of the Queens. A gentleman's bow is but the offer of the neck to the stroke of his adversary, and the lady's curtsy is but the form of going on her knees for mercy. Kissing the lips, by way of affectation salutation, was not only permitted, but customary, among near relatives of both sexes in patriarchal and also later times. In former days the English said: “God save you, sir,” and “Good-bye” is for “God be with you.” Our farewell is a direct translation of the German *lebewohl*, good living being, it is presumed, appreciated by the Anglo-Saxon. It is highly probable that saving and writng our servant, and taking off the hat, were originally demonstrations of obedience to those who claimed it. The different forms of civility connected with bodily gestures are even more remarkable than the words mutual contact, such as the pressure of hands, embraces and kisses being always regarded as the expression of kindly intercourse, although the words may to a certain extent be considered as an index of national character. The theory of firing a salute is that it leaves the guns harmless and at the mercy of the other party, and this is so true that firing salutes with blank cartridges is a modern innovation on oceans, and, however, by the fact of a complimentary cannon ball proving fatal once to the personage whom it was meant to honor. When an officer salutes he points his drawn sword to the ground, and the salute of troops is still designated presenting arms—that is, presenting them to be taken.

The frequent allusions in the Bible to the customary salutations of the Jews invest the subject with a higher degree of interest than it might otherwise claim, as it affords further confirmatory testimony of the good book from the existing usages of the East, where precisely the same forms are to this day preserved. When the Arabs meet each other the first thing is the salute, which is repeated several times and is done in the following manner: Each strikes the palm of his right hand on that of his companion, or throws it on his left shoulder, repeating always the same phrase: “Salamat, eaf Haloom, tarbin” (Peace! How are you?—well). This way of saluting is most beautiful and striking, and, when performed, gives a new figure and majesty to the naked Arabs who are the actors of it. These gesticulations are always accompanied with a very grave tone of voice. After the salutation they inquire of each other the news about the places whence they came. Their news relates generally to the buying and selling of dromedaries, whether there are loads to carry, or something of this kind. They then ask each other for tobacco or salt, and their conclusion: “Salamat, ma Hamed, at Caroseo, and your All at Barbar.” Do you understand? In peace, in peace! After this each resumes his way. Women and children kiss the beards of their husbands and fathers. Their greetings are marked by a strong religious character, such as “God grant thee His favors.” “If God will, thy family en'joy good health. Peace be with you.”

Nothing affords more interest and amusement than an examination of the various modes of salutation practiced by the nations of the earth. In some degree these forms may be regarded as an index of national character, or the circumstances of national life. The Hebrew salutation was “Peace!” the ancient Greek, “Rejoice!” The modern use the form, “What doest thou?” In Germany, “How do you find yourself?” and in some parts of the country they invariably kiss the hands of all the ladies of their acquaintance whom they meet. In Spain, “How goes it?” and

Spanish grandees wear their hats in the presence of the sovereign, to show they are not so much subject to him as to the rest of the nation. When the royal carriage passes it is the rule to throw open the cloak to show that the person is unarmed. In the West Indies the negroes say: “Have you had a good sleep?” In the sickly districts of Egypt where fever was common and dangerous, they salute by saying “How goes the perspiration? Do you sweat copiously?” “Is it well with thee?” and the inhabitants kiss the back of a superior's hand and as an extra civility, the palm also.

Some salutations by reason of their grotesque exaggeration are calculated to impress one with the liveliest feelings of wonder and amusement. The negroes, whose actions are for the most part of a burlesque description, naturally affect the farcical in their interchanges of ceremonies. Their salutation consists of the most ludicrous contortions, coupled with the absurd usage of pulling the fingers till the joints crack, and when two ebony monarchs visit they embrace in snapping the third finger three times. Some nations seem to consider that they evince the most delicate attention and respect in their greetings by a removal of some part of their wearing apparel, or by temporarily appropriating some portion of the dress of the ones greeted. The Ethiopians will take the robe of another and fold it about his own waist, leaving his friend but scantily clad; while the Japanese removes his slipper when he meets a superior, exclaiming: “Hurt me not!” and the people of Arracan their sandals in the street and their stockings in the house. The Philippine Islanders take possession of the hand or foot of the person they salute and gently rest it against their own faces while this ceremony among the Laplanders takes the form of applying their noses with some force against the saluted one's and treating him to a species of battering ram greeting. According to Dampier, the people of New Guinea have a more polite and picturesque way of exchanging this kind of civility, which they do by placing on their heads the leaves of trees, as being, it may be assumed, symbolical of peace and good fellowship. Other salutations are of so complex a nature that this form of politeness is most decidedly irksome and can only be acquired after the most assiduous practice. Speaking of the customs of the inhabitants of an island in the Straits of the Sound, a French traveler tells us that “they raised his left foot, which they passed over the right leg and from thence over his face.” He, however, omits to enlighten us whether he had received previous instruction on training before taking part in this singular proceeding; but the effect on a middle aged gentleman of aldermanic proportions in performing such an acrobatic salutation off-hand would not, one would imagine, be unattended with awkward results. Although not so difficult of accomplishment, the inhabitants of the Philippines are lovers of a somewhat complex attitude in their salutations, which consist in bending the body as close as possible to the earth, placing the palms of the hands on the cheeks and then slowly raising one foot in the air, with the knees bent.

The Chinese demonstrate their national vanity and affection in their personal civilities, and the name of their artificial ceremonies is *leijin*. They are not content with their “reverence,” and their singular postures, but add a quality to kind, the number of their salutations being calculated to a nicety, and varying in accordance with the rank and importance of the person they would honor. If two persons are brought together after a lengthy separation it is their custom to sink down on their knees, and bend the face to the earth, this ceremony being repeated two or three times. Should you meet a Chinese and venture a “How do you do?” he will in all probability reply verbosely in such a strain as “Very well, thanks to your abundant felicity,” or, if he should take the initiative, you will be overwhelmed with some such greeting as “Prosperity is painted on your face,” or “Your air announces your happiness.” But, perhaps the most curious of all these is the custom of salutation after sneezing, relevant to which an amusing account is given of the effect which attends the sneezing of the King of Monomotapa. It is said that “those who are near his person when this takes place salute him in so loud a tone that persons in the ante-chamber hear it and join in the acclamation, in the adjoining apartments they do the same till the noise reaches the street and becomes propagated throughout the city, so that, at each sneeze of his Majesty results a horrid cry from the salutations of many thousands of his vassals.” But, perhaps, the climax of absurdity is reached when the King of Sennar indulges in this luxury, for the whole of the courtiers turn their backs on him, and loudly smack their right thigh.

The Turks cross their hands, placing them on their hearts, and bow, exclaiming: “Be under the care of God!” “Forget me not in prayers!” “Thy visits are as rare as fine days!”—an ancient greeting, as it is by no means applicable to their present country. The Romans in ancient times, exclaimed: “What doest thou?” “Be healthy!” or “Be strong?” when it was customary to take up children by the ears and kiss them. Italians, on meeting, kiss the hands of ladies to whom they are related, with the strange inquiry, “How does she stand?” Manillas bend their bodies, place their hands upon their cheeks, raise one leg and bend the knee. Persians salute by inclining neck over neck, and then cheek to cheek, with the extravagant greeting: “Is thy exalted high condition good?” “May thy shadow never be less!” and “Peace be upon thee!” In Poland the inhabitants bow to the ground with the significant inquiry: “Art thou gay?” and “How do you live on?” “Be well!” and a common exclamation which means literally “God be with you!” has degenerated of late years into the opposite—“Devil take you!” The Hollanders, with their proverbial love of good living, salute their friends by asking: “How do you fare?” “Have you had a good dinner?” Laplanders when they meet on the ice press their noses firmly together. Bengalese call themselves the “most humble slaves” of those they desire to salute. Bohemians kiss the garments of the person they wish to honor. Siamese prostrate themselves before superiors, when a servant examines whether they have been eating anything offensive. If so they are arched over, if not, they are picked up. Ceylonese, on meeting superiors prostrate themselves, repeating the name and dignity of the individual. The Moors, of Morocco, ride at full speed toward a stranger, suddenly stop and then fire a pistol over his head. Mohammedans say: “Peace be with you!” to which the reply is: “On you be peace!” to which is added: “And the mercy and blessings of God.” The Swedes on meeting one another simply inquire: “How can you?” The Burmese apply the noses and cheeks closely to a person's face and then exclaim: “Give me a smell!” There are many causes which influence these diversified salutations among the various nations of the earth, some resulting, apparently, from the national temper or disposition of a people, while others are doubtless the outcome of superstition. Many are remarkable for their simplicity, while others display considerable complexity and are highly grotesque in form. But, really speaking, the further a nation degrades from the simplicity of its infancy the more ornate become its ceremonies of politeness. There must exist the outward form and actions for these different customs, and it is but natural for each nation to imagine that it employs the most reasonable. But whether we find them in a simple or complex form, it may fairly be inferred that they are not without their value, in that they place in the hands of every man a prescribed mode of approaching his fellow man without giving or receiving offense. So that such a canon on social observance, alike sanctioned by the individual and the community in which he lives, can not fail in its beneficial results since it is destructive of confusion and productive of that something in our daily intercourse which, for want of a better name, may be described by the phrase “good form.”—*Brooklyn Eagle*.

CARD SHARPERS IN PARIS.

Fondness of the Parisians for Gambling—The Devices of Unscrupulous Dealers. If we may judge by the pages of M. des Perrieres the Parisians are restless and hardened gamblers and ready to play anything anywhere with anybody. There are three places where they may play chiefly—in the real clubs, in the clubs which are open to almost any one and which, in fact, exist only that gambling may be carried on, and in the illegal gaming houses. Of real clubs there are not many in Paris and access is not easy; but there is no end of gambling clubs dignified by some glittering and loud-sounding title. Strangely enough there is a greater danger of being cheated in the former than in the latter, for in the gambling clubs there are always a lot of cheats watching each other and well watched by the proprietor, who is up to all their little games, while in the real clubs, although it would be difficult for an adventurer to gain admittance, there is no suspicion, and once in, a rascal might cheat with impunity if he were cautious and not over-grasping. At cards or piquet, where he has but one opponent to deceive, the Greek ought to be able to win what he likes; but at baccarat, where he plays against the whole table, the simple devices of tete-a-tete deceit must be abandoned. M. des Perrieres reveals the secrets of the players who cheat the dealer and of the dealer who cheats the players. By collusion with a card-room attendant, the dealer may distribute cards carefully arranged in what the conjuror would call a chaplet. With a chaplet the dealer reduces the chances against him to those expressed in the old formula, “Heads I win, tails you lose.” A thorough shuffle is a sure cure for the chaplet; and there are various chaplets known to the initiated. M. des Perrieres tells us of a player who was losing steadily to the dealer and who suddenly recognized the sequence of the cards as they fell on the table. “Why, that is the Marseilles chaplet,” he cried; “the next card will be the king of hearts.” And the dealer turned it up and it was the king of hearts, and then the player proceeded to declare every card before it was turned, to the great amusement of the players, who ceased betting at once. The feelings of the dealer are not described; probably language could not do them justice. Another device which an unscrupulous dealer may employ is a survival from the last century; at least it is closely akin to a trick of that time, in which a snuff-box took the place of a cigarette case. It is of a great simplicity. The dealer provides himself beforehand—to use the pleasant phraseology of the old-fashioned handbooks of conjuring—with a highly polished silver cigarette case. This he places on the table before him and immediately under his left hand as he distributes the cards. If he has some slight manual dexterity, a quick eye and unflinching self-possession, the reflecting surface of the silver will keep him fully informed as to the value of every card before it leaves his hands, and he may act accordingly. Self-possession, and indeed self-confidence, are necessary requisites of a successful gambler, even when he is not given to a ding chance. Fortune favors the brave, and gambling is like swimming in that the first touch of fear is fatal. Especially must the dealer at baccarat abound in courage; let him but begin to show the white feather and his banking funds will speedily take wings and fly away to feather the nest of some player of more stomach. —*London Saturday Review*.

ACAPULCO.

How the Marketing of Our Mexican Neighbor is Conducted Abroad.

Perhaps the most interesting feature of Acapulco is the life of the people who subsist by the small traffic which they carry on with the few steamers that touch there. One mulatto woman there is who weighs at least 400 pounds, and who for twenty years has paddled out or been paddled out to the anchorage ground as often as a vessel is sighted from the promontory adjoining the town. She always meets the Pacific Mail steamships with two bumpoats, loaded with her own person, beside some fruits, eggs, trinkets and curiosities. Beautiful parrots of a garrulous turn of mind may be purchased from her for 88 each. Of course she has rials, but her good natured laughing face and abundant charms, which remind one of the display of dressed meat a butcher's stall, seem as a rule to carry the day, and she is credited with possessing a very comfortable fortune. No sooner does the prow of a steamer show itself around the sharp corner which vessels have to turn to enter the harbor than the bumpoats may be seen floating out from the shore, and in an astonishing short space of time they are alongside. The bumpoats at all these Mexican ports are the primitive dugout canoe, which, as every one who has seen one will acknowledge, is not ungraceful in appearance, especially when tossing about upon the waves. The natives paddle them now just as their purple-blooded forefathers did 600 years ago, before Cortez set foot in the Aztec empire. The huts of the bumpoat people are on the beach, close to the foot of the promontory. Here naked children, hogs, fowls, and dogs live promiscuously together in the sand. Bronze-skinned young women wade out with bare legs; an loose gowns display the r shoulders, arms and bosoms, into the gentry lapping tide, secure their canoes, load them, and then, embarking, push off for the anchorage ground. A peep into their huts shows these people to be lazily industrious and invariably clean. Their life is just as simple and more peaceful than that of the patriarchs of old.—*San Francisco Chronicle*.

THE FEMINE SASH.

Many Popular Varieties Used as Substitutes for Other Drapery.

This is assuredly a sash sea-on, and nobody is considered either too young or too old to be thus draped. Sashes are made of every sort of fabric, from velvet to Roman striped zephyr, and are worn wound around the waist, and knotted a la Turk; also draped over one shoulder and held with a jeweled lasp a la Grecque, or float in bows and bands from the back a la bebe. Sashes, both wide and narrow, are equally in fashion, and matines are beautified by medium wide ribbon sashes which begin at the arm seam just below the belt, are brought around and tied low on the front in several loops and ends, which reach the front of the skirt. A piece of the same ribbon is shirred at the throat and again at the waist, the ends being covered just here by the sash portions.

Pure white surah, simply hemmed, is used for sashes over handsome dresses of French muslin, embroidered batiste, veiling or white silk canvas. White velvet sashes, with knots of ribbon velvet to match, are effectively used upon the most delicate of diaphanous dancing toilets, and prove very becoming. Richly decorated satin sashes are exceedingly “recherche,” and expensive; and for bridesmaids' wear are shown sash, fan, bead bonnet, sandals, monchoir pouch and a parasol en suite—all exquisitely hand-painted. Some of the satin or moire sashes are so wide and long upon dresses for promenade that they take the place entirely of any other drapery in the back.—*N. Y. Post*.

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RUSSIAN OFFICERS.

How the Youth of the Empire are Prepared for Army Service.

The aristocratic youth of Russia commence their military career in gymnasia (schools), where they receive a liberal education at the age of ten. Religion, languages, history, mathematics, etc., form part of the course, which lasts for seven years; but drill, fencing, gymnastics, and swimming are subjects to which considerable prominence is given, and each school has a uniform in which the scholars invariably appear. At the end of the course they are medically inspected, and only those who are physically fit are permitted to be examined for cadetships; those who are rejected may be appointed to different offices under Government. The *corps d'elite* are held out as inducements to those who pass the highest standard of examination. There are eighteen or twenty of these at present in the different portions of the empire. They feed the eight cadet schools which provide the higher class of officers. Of these the imperial corps of pages is the most aristocratic, and supplies most of the officers for the guard. The remainder are at St. Petersburg, with the exception of the Alexander school at Moscow, the latter being exclusively for natives of the duchy of Finland. The Michael artillery and Nicholas engineer cadet schools furnish, as their titles imply, the higher class of artillery and engineer officers. The progymnasia, of which there are eight, receive boys of any class, ten years of age, a small percentage of whom join the army direct as non-commissioned officers; the remainder supply the Junker schools, after a seven years' course. The Junker schools provide the body of officers. The course lasts for two years, and only those cadets who obtain a certain figure of merit are appointed to commissions. The cadets, in addition to theoretical instruction, have a most practical course of study in sketching and outpost duty; they also go into camp for four months in the year, and take part in all drills and exercises. Batteries, squadrons, and battalions are formed, all manned by cadets. These schools are in the different military districts and under the staff of those districts, and the instructors are taken from the best officers in the district.—*Contemporary Review*.

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Physicians in the Sandwich Islands have come to the conclusion that the only way to stop the alarming spread of leprosy is to begin vaccinating with leprosy microbes. They think the operation will be a success.

THE GREAT
SIMMONS' Unfailing Specific
FOR
LIVER
REGULATOR DISEASE

SYMPTOMS: Bitter or bad taste in mouth; tongue coated white or yellow; covered with a brown fur; pain in the back, side, or joints—often mistaken for Rheumatism; sour stomach; loss of appetite; sometimes nausea and waterbrash; or indigestion; flatulency and acid eructations; bowels alternately constipated and lax; headache; loss of memory, with a painful sensation of having failed to do something which ought to have been done; debility; low spirits; a thick, yellow appearance of the skin and eyes; a dry cough; fever; restlessness; the urine is scanty and high colored, and, if allowed to stand, deposits a sediment.

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