I have just been reading James Whitcomb Riley's response to "The Old Man" at the annual dinner of the Indianapolis Literary Club, and his reference to Methuselah has awakened in niscences of that grand old man. We ground by him. first meet Methuselah in the capacity of a son. At the age of sixty-five Enoch family physician to come over and assist him in meeting Methuselah. Day at last dawned on Enoch's happy home, and its first red rays lit up the still redder surface of the little stranger. For rising. three hundred years Enoch and Methupacity of father and son. Then Enoch | out of bed till nearly nine o'clock .was suddenly cut down. It was at this | Bill Nye, in Boston Globe. time that little Methuselah first realized what it was to be an orphan. He could not at first realize that his father was dead. He could not understand why Enoch, with no inherited disease, should be shuffled out at the age of three hundred and sixty-five years. But the doctor said to Methuselah, "My son, you are indeed fatherless. I have done all I could, but it is useless. I had told Enoch many a time that if he went in swimming before the ice was him, but he thought he knew better than I did. He was a headstrong man, Enoch was. He sneered at me and alluded to me as a fresh young gosling, because he was 300 years older than I was. He has received the reward of the wilful, and verily the doom of the smart Aleck is his."

Methuselah now cast about him for some occupation which would take up his attention and assuage his wild, passionate grief over the loss of his father. He entered into the walks of men and learned their ways. It was at this time that he learned the pernicious habit of using tobacco. We cannot wonder at it when we remember that he was now fatherless. He was at the mercy of the coarse, rough world. Possibly he learn- The slightest changes of temperature ed to use tobacco when he went away to attend business college after the death of his father. Be that as it may, and snuffling. the noxious weed certainly hastened his death, for 600 years after this we find

him a corpse! Death is ever a surprise, even at the end of a long illness and after a ripe old age. To those who are near, it seems abrupt; so to his grandchildren, some of whom survived him, his children having died of old age, the death of Methusaleh came like a thunderbolt from a clear sky.

Methuselah succeeded in cording up more of a record, such as it was, than any other man of whom history informs us. Time, the tomb-builder and amateur mower, came and leaned over the front yard and looked at Methushlah, and ran his thumb over the jagged edge of his scythe, and went away whistling a low refrain. He kept up this refrain business for nearly ten centuries, while Methuselah continued to stand out amid the general wreck of men and na-

Even as the young strong mower going forth with his mower for to mow But the peculiar barking tone of the side, so Time, with his Waterbury ture. hourglass and his overworked hay knife over his shoulder, and his long Mormon whiskers, and his high, sleek dome of thought, with its gray lambrequin of hair around the base of it, mowed all around Mathusela and then be to lessen its undue exetability.

passed on. Methaselah decorated the graves of those who perished in a dozen different wars. He did not callst himself, for over 900 years of his life he was exempt. He would go to the enlisting place and offer his services, and the officer would tell him to go home and encourage his grandchildren to go, Then Methuselah would sit around Noah's front steps and smoke and critise the conduct of the war, also the conduct of the enemy.

It is said of Methuselah that he never was the same man after his son Lamech died. He was greatly attached to Lamech, and when he woke up one night to find his son purple in the face with membraneous croup, he could hardly realize that he might lose him. The idea of losing abov who had just rounded the glorious morn of his 777th year, had never occurred to him. But death loves a shining mark, and he garnered little Lammie and left Methuselah to moan and mourn on for a couple

of more centuries without him. Methuselah finally got so that be couldn't sleep any after four o'clock in the morning, and he didn't see how any one else could. The older he got, and the less valuable his time became, the earlier he would rise, so that he could get an early start. As the centuries filed slowly by, and Methuselah got where all he had to do was to shuffle into his loose-fitting clothes, and rest his gums on the top of a sleek-headed cane and mutter up the chimney, and then groan and extricate himself from his clothes again and retire. He rose earlier and earlier in the morning, and muttered more and more about the young folks sleeping away the test of the day, and said he had no doubt but that sleeping and snoring till breakfast time helped to carry off Lam. But one day old Father Time came along with a new seythe, and he drew the whetstone across it a few times, and rolled the sleeves of his red flannel undergarment up over his warty elbows, and Mr. Methuselah passed on to that undiscovered country with a ripe exper-

ience and a long, clean record. We can almost fancy how the physicians, who had disagreed about his case all the way through, came and insisted on a post mortem examination to prove which was right and what was really the matter with him. We can imagine how people went by shaking their heads and regretting that Methuselah should have tampered with tobacco when he knew that it affected his heart.

But he is gone. He lived to see his own promissory notes rise, flourish, acquire interest, pine away at last, and finally outlaw. He acquired a large farm in the very heart of the county seat, and refused to move or to plot it and call it Methuselah's addition. He came out in spring regularly for 900 years after he got too old to work out | David composed the music to his imhis poll tax on the road, and put in his | mortal psalms. - Temple Bar.

time telling the rising generation how to make a good road. Meantime other old people, who were almost 100 years of ago, moved away and went west where they would attract attention a u command respect. There was sentially no pleasure in gotting old around warer Metauselah was and being ordered my mind many recollections and remi- about and scolded and kept in the back-

So, when at last he ded, people sighed and said: "Well, it was better for him to die before he got childish. arose one night and telephoned his It was best that he should die at a time when he knew all. We can't help thinking what an acquisition Methuselah will be on the evergreen shore when he gets there, with all his ripe experience and his habits of early

And the next morning after the funselah jogged along together in the ca- eral Methuselah's family did not get

Nervous Cough.

One may have a hard, dry, and violent cough, and yet the lungs, bronehial tubes and larynx be in a perfectly normal condition.

Says Flint: "In most of the cases of has had a peculiar barking tone, and the pitch has been low, showing that out of the creek. It would finally down the glottis was dilated at the instant of coughing. In some cases, however, the tone is shrill and the quality of the sound croupal, showing spasm of the glottis. In a case recently under observation, the cough consisted of a single, short, hourse bark, often repeated several times a minute. It is some times in paroxysms, having a resemblance to those of whooping cough. The peculiar sound of the cough, together with its frequent recurrence, and sometimes its violence, renders it distressing to those whose sympaties are excited, and annoving to others."

It is mostly confined to females of hysterical tendencies. It may be induced by voluntary irritation. A school for girls was once broken up by it. excite it, as do also penetrating odors. It is constantly attended by sneezing

Shadewald, who has recently given it special attention, found it could be produced by gently touching a certain point within the nostrils. This point is the termination of one of the filaments of the trigeminal (or trifacial) nerve and it is to its irritation that Shadewale regards this cough as due. Hence he

calls it the trigeminal cough. It bears a striking resemblance to nervous asthma, and the latter is now thought to be the most pronounced form of trigeminal cough, with its sent with in the nostrils. Ramifications of the trigeminal go to the pharynx (the back part of the mouth,) and also to a porion of the ear, and hence this cough may sometimes be due to trigeminal irritation of these parts; but it is most frequently met with from irritation of the nerve within the nostrils.

Of course no treatment directed to the throat or lungs will be of any avail, and its persistance against all ordinary remedies may cause the gravest fears. spareth the tall and dignified drab hor- cough and a certain nervous character net's nest and passeth by on the other of the patient may suggest its real ma-

The medical attendant should at once suspect its trigeminal origin, if he falls to find any organic explanation of it. All treatment should be directed to the nasal nerve, and the main object should

Galvanism is warmly recommended. Canterization is often effectual, and so, for a time, is a slight bleeding of the parts. The copious secretion to which iollide of potassium, administered internally, gives rise is helpful, by washing out the irritating particles. In lighter cases, this and the inhaling of vapor are often sufficient. - Youth's Compan-

The Harp of This Century.

The harp was so much used in the earlier half of this century that one of the great music publishers of London told me, when he took the business from his father, the most valuable part of their stock was Hoxa's harp music. However, the inexorable tyrant fashion has driven it out of the salon, and very nearly out of the concert-room, to be replaced by that other universal tyrant the piano, which in its turn will probably have to give way to some other favorite of the capricions goddess. The guitar, which now occupies us as being one of the preferred instruments of Paganini, is, in my humble idea, of the most ancient origin. We find in that oldest of all records, the Old Testament, Jubal, "the father of all those who made music," was the inventor of an instrument called kinnor or kinra. This instrument, called in Arab kisra or kitra, I have seen engraved on two Jewish coins in the British museum, and there it resembles an instrument in olden times in use with a South Afriean tribe (the Berbers.) Niebuhr. the famous German decipherer of hieroglyphs, describes it in his journey through Syrla. However that may be, the Arabs having made that kitra their portable musical companion, the Moors brought it to Spain, and there it was called kittara. If you compare to this what you might call a guitar, to be played lying horizontally on the table, and which is called in German cittar or zither, and if you take the old harp, which is, so to say, a perpendicular guitar-for those harps had neither the power nor the tone of our Erard's double-action harps—and if you look at one of those ancient instraments, the Dalway harp, exhibited in South Kensington in 1872, inscribed "Ego sum Regina Cithararum" (the same word), 1621-in fact, if you take the whole family of these pinched-string instruments together, the guitar does. I venture to suppose, really come from the Syrian kinra (Syrian and Hebrew are not very different from each other). so that the guitar seems to be one of the most ancient instruments known. Of course modern times have improved that he can maintain the palace parand perfected it, and its first cousin, the modern harp, the instrument which Pencerd Gwalla (John Thomas, the harpist to the queen) plays, is slightly different from the one in which King

The Indian Sun Dance.

The wild Indian sun dance which was held for the last time during June, flictions, is one of the historical ports that will never upon be repeated. The writer was pr sear at that san dance, and the only seenes that will again greet his or any other eves are views that were taken on the spot, and which, but for the iron will of the Indian agent, would never have been taken, o superstitious were the Indians gninst it.

Prior to the completion of the sun lance e rele, when three days are taken to feasting on dog soup, giving away ponies, cattle and everything else that gives evidence that the "heart is good," he chiefs, sub-chiefs and head men meet in council in some woodland, where they select twelve virgins who are to do the honor of cutting the pole. A number of young Indians are anpointed to make search for a good pole for the occasion (which has, however, been selected a long time before; but they must go through certain pretensions so as to make themselves appear proper), and finally, after considerable delay, the twelve virgins each take an this kind which I have seen, the cough axe, and give the pole one cut, the young bucks finishing the job. The crossing of a stream is superstitiously forbidden, and when the young Indians are ready they march in triumph to the place selected for its "planting. fore them rush a thousand young braves on ponies, who fire off rifles and revolvers until outside the limits of the encampment, which together with their vells, would drive off any evil spirits that might be hanging around; and that is their part in the play. The pole s raised and green brush is placed in a circle about it, while the pole itself is gorgeously decorated with strips of alico in all the brilliant bues, which bave been placed there as offerings from some dusky maiden or old squaw, The sun dance among these wild peo-

ole is a barbarous religion with them. During the year an Indian has prayed to the Great Spirit for fortune in hunting, restoration of health or some other wish, for which he promises, if the prayer is granted, to make some sacriice or dance at the annual sun dance, which was usually held during the month of June. It is composed of fasting and feasting combined, the ones who have made vows fasting for several days, and those are to "see them through" feasting on delicious oung dogs made into soup. Mothers who have asked the Great Spirit for some favor bring their babes and young children to be "gouged" in the ears with anything but sharp knives by the 'medicine men' (who are on band in great numbers), the girls receiving two inflictions in each ear and the boys one, for which the medicine man receives a pony or two. Women have their arms. shoulders or faces cut as they may have promised at the time. Groups of men and women dance with upturned faces to the burning sun, tooting continuously a whistle made of an antelope's bone. All these are preliminary to the most barbarous and painful task of being brave. The young men who have fixed their bearts upon this torture by going through the ordeal of being ent going in the two breasts and a sinew passed ough the wounds, are tied to a attached to the stationary sun dance pole, which they endeavor to break out by continuous dancing and jerking. Their faces are lifted to the scoreling June sun while they blow on the anteope bone whistle. To contribute to their success, some near friend or relative throws out sticks to the surrounding crowds, and a scramble is made to secure them, as each stick entitles the holder to a pony. Invoking the Great Spirit for success is general by the medicine men, while groups of dancers with whistles and bands of nearly naked wild men, painted in all colors, yellow, green, red, blue, black, white or parple, in whole, in part or combinations, with the designs of hands, horse shoe prints, horses, Indians, etc., go through mournful singing to the beats of a dozen great drums, making the conglomeration of noises anything but what a band leader would term "harmony." On the occasion to which this article refers but one out of the three succeeded in breaking the flesh from the breastsand he proved the meanest as well as bravest-the others fainting; and some of the few whites present became faint

thems lves during the progress of this horrible torture. At the close of this festival, lasting about eight days, the Indians returned to their homes to find themselves either richer or poorer than when they left; but a large store-house of rations furrished by the government supplied their wants to at least a limited extent. On their return home they found what few crops they had put in before they eft had either got behind the growth of the weeds or eaten by stray stock. Thus the progressive Indian failed to progress, and the government did a most sensible act when it abolished the sun dance, which every Indian was compelled to attend or be held in disgrace by the leaders .- Creighton (Neb.) Pioncer.

A Harvest Song. Ito! ye reapers, merry reapers! Through the fields a singing go,

Bends the wild flowers to and fro. List! The song of scythe and sickle, Mingled with the reaper's plaint, While the magple, wise and fickle, Scolds and scolds in language quaint Now the hearded grain is falling.

And the summer wind in whispers,

Go'den grain with beaded head; Hark! You meadow-lark is calling: Spare my babes their trundle bed." Ho! ye reapers! Harvest grand!

Sing and toil this summer day;
There is plenty in our land,
Peace and plenty holdeth sway,
—Gay Davidson, in Chicago Times.

A church at Great Barrington, Me. was recently given a \$100,000 parsonage and \$30,000 organ by a lady, but the congregation does not relish the dea of raising the pastor's salary so sonage. The organ is of peculiar construction in the power of making combinations. It is continually getting out of repair, and there is no available organist who can get any better effects from the organ than from one costing \$3,000 or thereabouts.

Old Love Letters.

Old love letters are much like cold soup. lingle to the tip, ends of the fingers and toes, makes the heart thump fast and even warms up the stomach when first written, if read after the flame which in pired it had lied, possesses all the flatness, staleness and nauscating quality that are in a porky bean broth that has laid in the refrigerator since yesterday. Soup has this advantage -it can be warmed over, while love letters cannot.-[Lewiston (Me.) Journal.

Our pill boxes are spread over the land by the thousands after having been emp-tied by suffering humanity. What a mass of sickening, disgusting medicine the poor stomach has to contend with. Too much strong medicine. Prickly Ash Bitters is apidly and surely taking the place of all this class of drogs, and is curing all the ills arising from a disordered condition of the liver, kidneys, stomach and bowels.

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Better results are derived from Hall's Hair Renewer than from any similar pre-

If you suffer with chills and fever, take Ayer's Augue Cure. It will cure you. Drinking pure, fresh country milk helps

boy to grow. MIND THE BABIES .- Colds in the Head and Snuffles develop into a Catarrh which roins the health. Use Elv's Cream Balm a pleasant and safe remedy which will surely prevent and cure. It is not a liquid or a snuff, but is easily applied with the finger. All druggists have it. 50 cts. By mail 60 cts. Send for circular. Ely Bros., Owego, N. Y.

HAS BEEN O. K. EYFR SINCE.

MESSRS, ELY BROS., Gentlemen:-My boy (3 years old) was recently taken with cold which seemed finally to settle in his head His nose was stopped up for days and nights so that it was difficult for him to breathe and sleep. I called a physician who prescribed, but did him no good. Finally went to the drug store and got a bottl of your Cream Balm. It seemed to work like magic. The boy's nose was clear in two days, and he has been O. K. ever since. -E. J. Hazard, New York City, Jan. 27 1884.

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is possible, for a short time to the robust. A love letter that telegraphs a delightful but the majority of refined persons would revolting to be in one a sell a Living SEWER. But this is actually the case with those in whom the mactivity of the liver drives the reluse matter of the body to assupe through the lungs, breath, the pures, kidneys and bladder. It is astonishing that life remains in such a dwelling. Dr. Pierce's "Golden Medical Discovery" restores nor mal purity to the system and renews the

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