Hawk-Eyeisms.

The fishing is said to be opening splendidly, and now the man who is too tired to work will have something to do three or four hours a day, at least.

An Iowa mail agent, on the Rock Island road, is studying medicine. He is afraid that under some postilent administration he may be promortared. [Fierce cries of "out! out!"]

The limit of human endurance has finally decided that the length of the ordinary sermon should never exceed one-fifth the duration of a three-act comedy. Ah! there you are again.

"Look pleasant," said the photographer, "smile a little." Mr. —— slowly and frigidly smiled. "Mother of Pluto!" howled the artist, "cry! cry a little! That'll help your expression some!"

The philosopher who invented the new system of spelling "program" because he didn't know how to spell it any other way, recently directed a letter to "Risdell," and is slowly but surely learning to spell "Misisipi."

Nothing is so painful at this season of the year, as the disheartening spectacle of a nine-year-old hen, looking through the fence at a man digging a garden, while she exercises her ragged legs and incisive claws on the plank walk, just keeping in practice until the garden is ready.

Emma Abbott writes to an Eastern paper, "To this day I love the school girl who gave me half her apple one day when I was hungry." We can see your half apple, Emma, and go you a bushel better. We still love the school girl out of whose grandfather's orchard we used to steal gallons and pecks of apples when we weren't a particle hungry. And now, if you could only see her baby—oh, Emma!

"If a dryman," remarked young Mr. Ouenfeldt, after the company at Mr. Mellinger's had been sitting silent for a long time, "If a dryman had only one I in the right place, he would be a dairyman." And then the spell of silence fell heavily upon the company until somebody wanted to know why a dairyman should need any more eyes than a dryman, and shortly afterward the house adjourned.

Scientific men, after spending years of study on the subject, are now prepared to declare that the 'possum does not feign death, but that he simply, really and truly faints. Well, well, and is that all science can do with this question after all its study, just to come out of the same hole it went in at? That is all that anybody, even the ignorant darkies of the South, ever claimed for the 'possum, that it fainted.

Sings a poetess in the Pittsburg *Telegraph*: "What shall we get for the baby's neck?" Get a strip of red flannel, about an inch wide, Geraldine. We believe that is about the correct thing. But if you had asked what you should get for the baby's father's neck, we could tell you in a second. But we would want to know which side of the neck you wanted it for. If it was for the inside—oh, the same old thing would do.

The Secretary of War, in response to appeals, states that he has no authority to issue rations for the destitute negroes in Kansas. We are surprised that the negroes should not know better than to ask for rations until they are entitled to them. They probably have no legal right to them now. But if they pull off their clothes, steal a few horses and declare that they will not work, and that they must be fed, and then if they will kill a few peace-commissioners, the government will issue them rifles and cartridges to kill some more, and it will issue rations and tents, and fatten them up all winter and give them all the fighting they want in the summer. The Indians manage to get a living out of this government easily enough, and we don't see why the Kansas refugees can't do it just as easily.

We don't suppose Mr. Talmage ever had so many friends as he has now. A man who is so thoroughly in earnest as Mr. Talmage is, a man who thinks original thoughts and has an original way of saying them, is too valuable and too big to be set down upon and be shot out of sight by a presbytery, a council, or a court. Whether the man is Talmage or Beecher or Ingersoll, all the same the world has need of him. Unsparing criticism and harsh censure may reach out after him, but so long as a man is fairly abreast of the word in everything, and a little ahead of it in other things, the people who howl at his heels can't pet him down. You have to catch up with a man and face him and lay hold of his shoulders before you can wrestle with him. And then, nine times out of ten he will get the "lower holt" on you. You can't "throw" that style of man by lying down on the ground and clutching at his ankles.

"Why is it," asks a correspondent, "that if Leadville is as bad a place as you describe it, we never see any of the people who go there, come back?" Oh, well, that is easily enough explained. When a young man sets out for Leadville, he arrays himself conspicuously for a day or two prior to his departure, then he has the fact of his going and the train he will take announced in the village paper, and at the appointed time he goes rattling down to the depot in an open carriage two hours before train time, and swaggers up and down the platform while he waits, and as the train goes off he leans out of the window and yells a personal good-bye to everybody on the platform. But when he comes back, he times his return so as to strike his native town by a back road, after dark, then he sneaks home through the alleys, climbs over the back fence, taps at the kitchen window and begs, under his breath, to be let in, and when he gets in he stays in bed three or four days, while his new clothes are being made and the doctor is trying to count the blisters on his feet. Oh, it's easy to explain why we never see them come back; but they do come back all the same.

At one of the Whitehall Sunday Schools a teacher was instructing her class about the prophets. She finally put the question: "Why don't we have the prophets now?" and asked the boy who could answer it to hold up his right hand. A little hand of a six-year-old boy went up. "Well, my little man, why is it we do not have prophets now?" "Because, ma'am, my papa says that the times are so hard, and so many men have gone into selling goods, that profits are knocked higher'n Gildersleeve's kite." The lad was immediately presented with a gum-drop, and told to go out and play.

Unalloyed satisfactions are too heavenly to fall to many men's share on earth.

The Pyramids.

They all betray the unbounded admiration in which each king held his own last resting-place, and illustrate remarkably the real nature of the Egyptian faith in a life, not beyond, so much as actually in, the grave. Snoferoo called his Pyramid "the Crown;" that of Asseakef is "Refreshment;" that of Pepi, the "Lovely Place," a name identical with that of Memphis itself. Teta, perhaps playing on his own name, called his Pyramid *Teteeta*, the "Most Abiding of Places." Others are the "Rising of the Soul," the "Most Holy Place," the "Good Rising," the "Beautiful," the "Great and Fair," the "Pure Place," the "Place of Rest;" while the monument already mentioned, of Unas, which the Arabs call the Mastabat el Pharoon, is described as the "Best Place;" and the unidentified tomb of Noferkara as the "Abode of Life." Such are the evidences, among others, that to the men of that remote time—a time variously estimated as seven, six and five thousand years ago—death was not looked upon with the horror which in later ages invested the grave with ideas of gloom, and recorded rather the despair of mourners than the rest of the departed. Near each Pyramid was the temple consecrated to the worship, or at least the honor of the sleeping divinity of the Pharoahs. The foundations are still visible of such temples near the Pyramids of Chafra, Menkaura, and Raeuuser. Even in the days of the Ptolemies the endowments which some of the oldest kings had conferred upon the priests of their shrines continued to enrich officials who after the lapse of some four thousand years, perhaps, enjoyed sinecures. In these temples, no doubt, once existed the name, and perhaps a record, of the glorious deeds of the monarch buried near; but, though the nameless tomb remains in so many cases, the temple has everywhere disappeared, and writings to which Manetho probably had access have been lost forever. No inscriptions remain on any Pyramid. Herodotus tells us of the hieroglyphs on the Pyramid of Shoofoo. He curiously observes that they give the sum expended in supplying the workmen with onions and garlic; a statement from which we may hazard the conjecture, more than probable in itself, that the king's titles as lord of Upper and lower Egypt, were engraved with the lotos, the papyrus, and the bulbous plant, which in other places enter so largely into similar inscriptions.

Historically speaking, the Pyramids, apart from their antiquity, are of the highest interest. They represent a time of profound peace. They point to the existence of a dominant race, and of a race which could be called on for unlimited labor. They tell us little of the finer arts, in sculpture and painting, which even then flourished, but much of skill in engineering, quarrying, building as distinguished from architecture, and all that could be done by mere multitudes working together and bringing brute force to bear on stubborn materials. Whatever of higher art those early kings lavished on their "fair resting-places," whatever of portraiture and painting, of gold and jewels, of carving and ornament, of epitaphs and funeral odes they could command, were bestowed on the temple; the tomb itself was vast, solid, enduring, but nothing more. In the aftertime, when the kings of the twelfth dynasty fought against the Northern strangers, when Aahmes led his people against the Shepherds, when Seti I. subdued the Hittites and his grandson pursued Israel, when fortresses and treasure cities, Pi-Tum and Rameses, had to be built on the border, we no longer hear of such great cairns as the Pyramids. The tombs in the Valley of the Kings at Thebes, great as they are, required rather skilled labor than mere force. No vast multitude was needed to decorate them. The peaceful artist and his staff worked quietly in the dark corridors, while the people whose ancestors had heaped up the tombs of the older Pharaohs now followed the later Pharaohs to the battle-field. A smaller waste of human life than that by which Bonaparte ruined France, would have built him a Pyramid greater than Shoofoo's. But the Pyramid-builders had neither enemies abroad nor rivals at home. A comparison of the different Pyramid-fields, and a little research into documentary evidence about them, bring out one fact very clearly in opposition to many theorists. The dynasties under which they were erected were successive, not contemporaneous. It was not as their rivals, but as their successors, that the kings of the fourth dynasty made their tombs beside those of the third, and the kings of the sixth dynasty beside those of the fifth. The last Mentuhotep of the eleventh dynasty was probably descended from Snoferoo, or possibly from Ouenephes, with as much directness as Queen Victoria from the early Angevin Kings or the early Athlings of Wessex.

Saved His Life.

There is a tale told of a sea captain who, in a distant corner of the Southern seas, visited an undiscovered or unexplored group of beautiful islands. After landing and trading with the gentle natives, he was astonished by the visit of a white man, evidently a person of means and consequence, who, after making himself very agreeable, implored the captain to give him a story book, if he had such a thing in his possession. The captain had, and, deeply touched by the pigs and cocoanuts which the white exile had given him, bestowed on him a copy of the "Arabian Nights' Entertainments." Overcome by the present, the exile burst into tears, and cried, "You have saved my life and given me rank and wealth." On explanation he said, "I should long ago have been eaten, but while they were fattening me I learned enough of their language to tell a child the story of 'Little Red Riding Hood.' The child repeated it, and the whole population were mad with joy. *They had never heard a story before.* From that day I became a great and honored man. When they had a grand National festival I sat on top of a hill, and thousands wept (while some elderly relative was being cooked for a feast) at the cruel death of the grandmother as caused by the wicked wolf. I had with me a volume of 'Fairy Tales,' and I soon began to set a price on my performances. 'Red Riding Hood' is rather worn; I only get a 100 cocoanuts for her now, but 'Cinderella' is still good for four pigs and a turtle, and 'Beauty and the Beast' brings six or seven, according to the quality. But with the 'Arabian Nights' I shall be able to go on accumulating pork to the end of my days."

Babe in the Woods.

Some weeks ago a little girl of five summers strayed off one day about noon from her father's residence on Cedar creek, Scott county, causing the deepest distress and wildest consternation to her parents and neighbors. The child was a peculiar one, having a strange disposition for a girl, often evincing a passionate fondness for the woods and wanting to follow her father's dogs into the mountains near by to hunt. She seemed from babyhood almost to love the wild, strange scenes, the stern old mountains and darksome forests with which her home was girt about. She loved to listen to and imitate the drear, weird howl of the wolf, ringing at nightfall down the dismal slope of the mountains and through the sombre aisles of the forests. She was a curious child, so the neighbors said, a queer little girl, and uncommonly strange, but she was gone, and no one knew where. Her little pattering footfalls about the door were missed. The rooms were haunted, the barn and outhouses searched, the garden, the fields and patches agonizingly explored, but all in vain. The strange little girl had gone. Then the neighbors assembled together, and they hunted all the evening, and throughout the long spring night their torches flashed through the darkness of many a lonesome glen. The startled buck, dazed with surprise, sprang from his leafy bed into the darkness; the mountain owl ceased his hooting, while the hunter's halloo echoed from peak to peak and down to the deep gorges and through the shadowy vales. The prowling wildcat crouched low as the party passed the rocky fastnesses of his home, and the skulking fox sought denser thickets.

The night passed on, guns were fired and horns were winded; but the mad March blasts wafted back no answering cry, and when the sun rose up slowly from behind the mountain crest and shot his roseate beams athwart the morning landscape, the child was not yet found. The excitement spread like wildfire; the people thronged in from other neighborhoods; the search was renewed with double vigor. Women boldly took the pathless woods with brave hearts and streaming eyes, and all that day and night following the mountains, the valleys, the glens and the thickets were scoured; but when the sun rose again it dawned upon a scene of sadness, for the little girl was still lost. The suspense was dreadful, for the nights were cold and bleak, and the country wild, very wild, and infested with wolves, panthers and bears.

The little girl was motherless, but had a father, and the agony of his heart as day and night he trampled the forests through in fruitless search for his little pet may not be told. But the hunt was kept up next day. The worn-out, tired settlers never ceased their labors, though disheartened, and the weary searchers sought no rest. Troops of hardy horsemen, abreast in skirmish line, scoured the level lowlands, while the cliffs and caverns high up the mountain's side were scaled and ransacked by footmen bold and tireless; but the day grew on apace, the evening shades began to thicken, and here and there to blot and blur with dreamy darkness on the lovely landscape of the lonely valleys. The birds had hushed their singing, the wolf had waked and stirred from his secret couch, the deer had ceased to browse and sought his nightly lair. It was twilight, and the tall pines had cast their shadows long, like pencil-marks adown the mountain's eastern slope, where, on a moss-grown rock, a little group of hunters, three or four, who had met there by chance, sat and listened to the low murmuring of a tiny little mountain stream that slyly slipped and wound its way among the bowlders big and ancient tree roots. Long they sat in sombre stillness resting, for they had hunted all the day and were tired. The night stole on; "whip-poor-will" whispered his first lowly greeting to the iron-gray darkness. The feathery pine tops began to sigh to the moaning March wind as it swept up the gorge. The hunters listened, and as they listened there came upon the wind a sound, a soft sob, a weakly, weary wail from a voice so faint and far that it could scarcely be heard above the ripple of the brooklet. As if startled by an electric shock, each man sprang upright on his feet, and still as marble statues, stood listening. Again the sound was heard, and waiting now no longer, in eager haste they started down the slope with long elastic strides. They had gone perhaps two hundred yards, and were passing through a thicket of almost inky darkness, when suddenly the leader stopped, for prone upon the ground he saw a little form; a human shape stretched upon the chill, bleak earth, shivering with cold and softly weeping all alone. It was the little lost girl still alive and unhurt, but oh, so weak and white and wan, so pinched and pale. She was clad in a single garment and lying exhausted near the brink of the little mountain brook; her fair, soft ringlets were damp with the evening dews; her startled eyes stared wild and vacant. The dimples from her cheeks were gone, and her tiny, tapering ankles and shapely feet were bare, and bore the marks of many a cruel bruise and thistle cut that had cleft her tender flesh. For two days and a half and two nights she had wandered through the mountains lost and without food, and here at last, and all alone, the little thing had laid her weary head down to die. It was a touching scene, and the salty tears shone bright upon the rugged cheeks of the rough-handed settlers as they reverently took up the little lost, quaint girl and tenderly caressed her back to life. The horns rang out the joyful news, and the guns belched out the tidings glad; answering shouts responded from the spurs and benches of the mountains, from the glens and valleys, and ere an hour had passed that grim old mountain witnessed at its foot a scene of joy and jubilee which no pen may well describe. The story is told and is no fiction. We tell it as it was told us last week by a very truthful gentlemen, Mr. Wesley Roberts, of Scott county, who participated in the exciting hunt. The little maid is a daughter of Esquire G. W. Tinsley, and her name is Carrie. She said that she saw the hunters every day and hid from them, and that the wolves came near biting her two or three times.—*Dardanelle (Ark.) Immigrant.*

They who do not rightly know themselves may feel and feast upon false approbation; not I, who see myself, and know very well what is my due. I am content to be less commended, provided I am better known.

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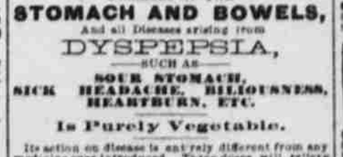

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