

## FORTUNES IN PATENTS.

Inventors Who Made Millions by Their Patents.  
The English Commissioner of Patents estimates that from 1870 to 1890, the capital of the United States, or \$600,000,000, is directly or indirectly based upon patents. A calculation of the same kind in England reveals a still more surprising result, the capital invested being enormous. It has been computed that Siemens' inventions have produced more than \$3,000,000, and have indirectly benefited the poor of the country largely by creating new industry on by reviving flagging ones.

"There is," says an eminent authority, "scarcely an article of human convenience or necessity in the market to-day that has not been the subject of a patent in whole or in part. The sale of every such article yields the inventor a profit. If we purchase a box of paper collars, for instance, the price goes to the inventor; if we buy a sewing machine the chances are that we pay a royalty to as many as a dozen or fifteen inventors at once."

Lord Brougham often said that he would gladly have exchanged his honors and emoluments for the profits and renown of the inventor of the perambulator or sewing machine.

Towse, the originator of this invention, derived a fortune of \$500,000 a year from it, and from their mechanical improvements the celebrated Wheeler & Wilson are reputed to have derived for many years an income of \$1,000,000, while the author of the Singer sewing machine left at his death nearly \$15,000,000. "More money," says a well-known writer, "has been and always can be made out of patent inventions than any other investment or occupation."

The telephone, the planing machine and the rubber patents, realized many millions, while the simple idea of heating the blast in iron smelting increased the wealth of the world by hundreds of millions.

The patent for making the lower end of candles taper instead of parallel, so as to more easily fit the socket, made the present enormous business of a well-known firm of London chandlers. The "drive well" was the idea of Colonel Green, whose troops during the war were in want of water. He conceived the notion of driving a two-inch tube into the ground until water was reached, and then attached a pump.

A large fortune was realized by the inventor who patented the idea of making umbrellas out of alpacas instead of gingham, and the patentee of the improved "paragon frame" (Samuel Fox) lately left by will \$850,000 out of the profits of his invention.

The weaving, dyeing, lace and ribbon trades originated and depend for their existence upon ingenious machinery, the result of an infinity of inventive efforts. Carpet weaving, being an untold nuisance, has become a lucrative trade through the same inventive genius and mechanical contrivance. Even natural curiosity has been turned to account in the number of automatic boxes for the sale of goods of all kinds, and fabulous dividends have been paid by the public companies owning the patents.—*Galveston (Tex.) News.*

## VASSAR GIRLS AT PLAY.

Feminine Fun in Some of Its Oddest Forms and Phases.

The American inherent spirit of fun finds its vent in a hundred ways that can only be touched on here. Society at Vassar has its rules of etiquette. Each class (freshman, sophomore, junior and senior) soon learns what "tradition" demands of it. After the summer vacation the entrance examinations are held and the school year begins. Then is the season for visiting the newcomers. Every girl in the college is held after the early days of the term, card-cases in hand, to call on the freshmen in her corridor. If the freshman is out a card is left; if in, the acquaintance is formed, but in either case the call must be returned within a week. After this calls and visits are more informal and parties given. Each girl is expected to give a party in her room once in the year. These are invariably held after ten o'clock, at which hour lights should be put out, but with closed doors, carefully shrouded in shawls and water-proof cloaks, the night watchman gets no hint of the dissipation being indulged in within. When three girls share a sitting-room, with a bedroom apiece opening out of it (for most of these rooms are in groups of this kind), they combine in the giving of their entertainments, thus saving the cost of the individual parties, or "spreads," there are legitimate class parties. The seniors invite the sophomores give the freshmen a party early in the year, and, later on, invite them to the "Trig" ceremonies, an eccentric performance to signalize their joy at having finished their course in trigonometry. The freshmen are still looking forward. The character of the entertainment is burlesque. Mathematical signs and terms are personified and good-natured ridicule showered on "classmates," objectionable college institutions and even the "faculty" itself. There are occasional negro minstrel performances, with peanuts, apples, maple sugar and lemonade for refreshments, also dancing in the college parlors and some times "powder" and costume balls, of course confined to the inmates of the house. The Americans are a nation of inimitable jokers and inveterate caricaturists, and these characteristics are very noticeable at Vassar, though it is reserved for All Hallows' to see both traits simultaneously displayed. On that night, according to time-honored custom, do the juniors play an annual joke on the seniors, though it is left to the ingenuity of the individual class to put a new aspect on the pleasantness of the year. It is a premeditated affair, however, and though kept secret, the seniors are on the lookout for it. Besides such pranks, the "undergrads" are not above engaging in battles-royal whereof the weapons are brooms, mops and feather dusters. History is silent on the subject of "pillow fights"; perhaps they are a peculiarly British institution. In the grounds are lawn-tennis courts and a lake where boating and skating are much

in vogue during their respective seasons, so that it must be despondent nature indeed that would not find at Vassar dull.—*London Woman's World.*

## THE EARTH'S APEX.

A Climb of the Himalayan Mountains at Northern India.

People who visit Calcutta seldom fail to make a journey of about 400 miles northward, by the Eastern Bengal railway, to Darjeeling. The last part of this trip is performed on the narrow-gauge road which climbs the hill foothills of the Himalayan range in a more curious, zigzag fashion, the road constantly doubling upon itself at interesting elevations. As the traveler progresses flocks of Thibet goats appear, and a harder race of men and women are seen than those left behind on the plains of Hindustan. The Indian population, the sexes are composed of men, women and girls, the latter using pick and shovel as readily as do the men. The people are from Thibet, Nepal and Cashmere, which countries border on Northern India. These mingled races form picturesque groups, the men armed with long, sword-like knives, and the women are clad in bright colors and short skirts.

When Darjeeling is reached we are over 7,000 feet above the plains, and here we find ourselves in full view of the loftiest range of mountains in the world, literally the apex of the globe. What the Bernese Oberland range is to the European Alps, this Kinchinjunga group is to the sky-reaching Himalayas; the former, however, are mere pigmies compared with these giants at Darjeeling. The lowest peak is over 20,000 feet in height, the highest over 28,000, while Mount Everest, the loftiest elevation in the world, is 29,000 feet above the level of the sea.

The Himalayas—signifying in Sanskrit "The Halls of Snow"—form the northern boundary of India, shutting it off from the rest of Asia. Thibet, which lies just over the range, is nearly inaccessible from Darjeeling, and yet both parties of native traders, wrapped in shawls, do sometimes force their way over the passes at an elevation of 18,000 feet. It is a hazardous thing to do, and the bodies of worn-out animals mark the frozen way. Upon the range rest 11,000 feet of perpetual snow. There is no animal life exists. Only the snow and ice rest there in endless sleep.

We ascend a neighboring hill and come upon a rude Buddhist altar in the open air, formed of stones and rocks. The sacrifice of some animal must have been lately taken place here, as there are stains of blood all about the place. The neighboring branches of trees and low bushes are decked with scraps of blue, yellow and red cloth, which the guide informs us are tangible prayers placed here by Buddhist worshippers. As we look about us we enjoy a view of the Himalayas, with their silvery, frosted diadems, flanked with gold by the warm rays of the sun, while close at hand are hundreds of thrifty tea plantations, covering the sloping hillsides with a low, uniform verdure. There are many wild animals in these hills, including the much-dreaded tiger.—*Boston Herald.*

## TYPES OF BEAUTY.

No Possibility of Arriving at Any Standard—Some Odd Ideas.

Various, indeed, are the opinions held by a wide diversity of races regarding their beauties, though it is often difficult for people of one nation to understand and share their enthusiasm. The Circassian women, who have a sort of conventional reputation for loveliness, are affirmed by those who know them best to be far from worthy of their celebrity. Short legs, glaucous hair, and a nose that grows out of their heads seem to have been squeezed between two boards and flattened, noses out of proportion to the rest of the features and complexions of a lead, lead like hue, scarcely constitute beauty according to our standards. The Moors and the Tunisian Jews regard corpulence as absolutely essential to beauty, and the inmates of rich men's harems are stuffed with nutritious food, like Strasbourg geese, for the market. The Chinese poets sing of the deformed feet as "golden lilies," and the rooking of their women in attempting to walk as the "waving of a willow."

Other races have equally odd ideas of what constitutes loveliness, for they "improve" their persons by flattening their foreheads, tattooing their skins, cutting off their fingers, filing their teeth or dyeing them black like coal or tartan, painting their bodies, putting their ears, compressing their waists, putting sticks, bone or metal through their lips, cheeks, or ears, and in a dozen other ways trying to enhance the poor "prettiness" of nature. A Polish lady dyed her hands and feet with henna, stains her teeth alternately blue, yellow and purple, one here and there being left of its natural color, pencils her eyelids with sulphur of anti-mony, and dyes her locks with indigo. There is, in truth, no possibility of arriving at any standard of beauty, the "points" of which would not do injustice to some of the competitors. Even among the whites there are various ideas of what constitutes good looks. Like manners and morals, beauty is very much a matter of sky. Just as an Indian told a traveler that a comfort his son was to him, because "he could steal more horses than any boy of his age," so a western frontiersman assured a visitor that his daughter was the "finest girl" in the settlement, for she could "lift a barrel of pork and lick her weight in wild cats."—*London Standard.*

—As to the value of the work performed in India by the Protestant missionaries—Carey, Ward and Marshman—a native Hindu paper says: "They created a prose vernacular literature for Bengal, they established the modern method of popular education, they gave the first grand impulse to the native press, they set up the first steam engine in India, and in ten years they translated and printed the Bible, or parts thereof, in thirty-one languages."

## THE FLOWER SPIDER.

An Epicurean Insect Which Enjoys Life More Than Others of Its Kind.

The flower spider of Virginia is not a weaver of webs, but a regular synterite, loving ease and luxury. He selects a flower full of sweetness and beauty for his home. There he settles among the petals, with his lobster-like legs extended to catch insect intruders. And so cunningly does he arrange his body, that he seems a part of the flower, his delicate shades of cream and green color completing the deception.

His kingdom is constantly invaded by swarming robbers; therefore, he neither waits nor exerts himself, for his game comes to his hands, and, with the relish of an epicure, he feasts upon the best.

The only exertion he ever makes is to drag the remains of his victims to the top of his castle; and, dropping them to the ground, he gazes complacently down upon his catamount of winged mummies, then glides back to his retreat, to be rocked to sleep by the summer winds.

Too indolent to be aggressive, he avoids danger by a slow, backward movement until hidden from view.

Socially, he is selfish and exclusive, abiding alone in his exquisite home, the even tenor of his way never disturbed except by the buzzing of a bee. Then he instantly drops beneath the petals, and the sensitive flower, containing the honey, wherefrom he feeds, his eyes watch with wondering surprise the operations of the bee, as he extracts the coveted sweet.

When the rich stores of his present dwelling have all been collected by the busy bee, then the spider quickly forsakes his lovely abode, on a single line of web, to one newer and perhaps more beautiful.

In this way he migrates from flower to flower until summer and autumn are ended. It is then he works for the first time in his lazy existence, making a winter house, like the cocoon of a silkworm, soft and white as down, wherein he lies safe and warm, until the flower-houses bloom in the spring.

This little spider is the mystery of the flytrap or catfish, classed by botanists with sensitive plants, as it is supposed to close upon insects that enter its cup, whereas it only closes to protect its honey from rain and dew.

This flower grows in the open ground in clusters, and it is heavily freighted with honey, the attraction which draws so many flies within its fatal coils, for those who enter never come out again. The little honey guard, concealed but watchful, kills them immediately. The flytrap is among the first of "the beautiful sisterhood" to unfold its leaves to the warm rays of the rising sun. At that time, a close observer can see within its heart, like a small pearl in its setting of garnet, the little death-dealer enjoying his morning repose in the most innocent manner imaginable.—*Golden Days.*

## AN INDIAN BURNING.

A Curious Custom Still in Vogue Among the Ancient Conquers.

Every autumn if they are allowed to do so, the Conquers have a "burning" or burnt offering to their deity. They conduct a brush house in their graveyard, and upon a night selected by the "medicine" men all repair thither laden with baskets, beads, pinola and acorn soup. The baskets and beads are hung on poles, the pinola and acorn soup are set at the bottom in the big baskets, that are fastened so closely as to hold water. Again we see what they have gained from the white man. The white people, who come to see the "burning," have brought the finest and the best of the baskets, the rest are thrown into the large fire in front of the brush house and each one seeks the graves of his dead relations and there they sit and cry till morning. The noise can be heard for miles distant. The half-breeds or younger ones generally spend their time in gambling. This is carried on either with cards or by means of the grass game, which is thus played: Two or four men, selected by some one, seat themselves on the ground where the grass is long, or, if the game is carried on in the sweat-house, they pull a quantity of the grass and lay it in piles in front of them. Then one side—having decided by lot which—begins. Taking four small sticks in his hands—one in each—he sings a monotonous chant, the words of which have little or no meaning. In the meantime he rapidly changing the sticks from one hand to the other, rubbing his hands together, snatching up handfuls of grass, sometimes burying hands in the grass, then tossing a small bundle of it over his head, and going through all sorts of maneuvers to conceal the change of the sticks or deer bones. One of them is peculiarly marked, and the game is to guess in which hand it is held. At a given signal from the opposing side, the motions are stopped and the guess is made, and the player loses or wins the pile of beads or money in the center, as the case may be. To an Indian there is nothing more exciting than a good "grass game," and they will play for days at a time, hardly stopping to eat or drink, and their legend of the game tells that in former time men played for men, a chief betting his men and finally himself, till all were lost or became captive to the enemy, till an Ko-to (the Savior) came and won all men back and gave them to themselves again to be free, and then left with them a message to "love one another" and look for his coming again.—*San Francisco Alta.*

"John," she said, as she toyed with one of his coat buttons, "this is leap year, isn't it?"

"Yes, Mamie," he answered, as he looked fondly down on her golden head, that was pillowed his maiden's bosom.

"This is the year when the proposition is done by the young ladies?"

"I hope you don't expect me to propose to you?"

"Why, Mamie, dear, I never gave the matter a thought—I er—to tell the truth, I've only known you for—that is to say—"

"I'm glad you didn't expect me to propose. I'm not that kind, I hope."

No, John, dearest, I couldn't be so inquisitive. I am going to let you do the proposing yourself in the old-fashioned way. The old-fashioned way is good enough for me."

And the gentle maiden gave her lover a beaming smile, and yet the youth rejoiced that he had found such treasure of modesty.—*Pittsburgh Post.*

A Sunday-school boy was asked by the superintendent if his father was a Christian. "Yes, sir," he replied; "but he's not working at it much."

N. Y. World.

## DR. TANNER'S IDEAS.

HE TALKS OF PREMATURE BURIAL AND SUSPENDED ANIMATION.

The Dead in This Country Are Buried in Life—The Latest Principle of Life—Doctor Convinced That Man Can Hibernates.

Eight years have gone since Dr. H. S. Tanner performed his wonderful feat of fasting forty days and nights in Clarence hall, in New York city. For sixteen days he touched neither water nor food. After the forty days he began to drink water, and subsisted thereafter upon bread, maintaining twenty-four days of his fast. The public has not heard much of the plucky little doctor for the last few years, but not long ago he turned up in Chicago, bright and chipper, a splendid specimen of a man in perfect health, and with a picture of his fast on his forehead, rather than on his face. He is now a resident of two meals a day in summer and only one in winter.

"Where have you been keeping yourself?" asked a reporter, after friendly greetings had been exchanged.

"I have just returned from New Mexico, where I have been for nearly four years, pursuing certain hibernation, a scientific nature. I am much interested in the subject of suspended animation or comatose death. I am convinced that the greater percentage of people are buried alive than even those who have ever given the matter much thought would be willing to believe. In no country, I think, is there so much death as in this country. I have been looking into this subject more and more, and the evidence I have accumulated is startling. I tell you, it is murder, horrible murder, and it is high time some action was started for the purpose of abolishing legislation on the subject of the burial of the dead."

THE MOVEMENT IN EUROPE.

"The principle of life is so subtle," continued the doctor, "that man with all his science knows nothing about it, and is only safeguarded against the awful crime of burying alive those who live in the unconscious state that are taken against committing their bodies to the earth before decomposition has set in. That is the only unmistakable sign that death has finally taken place. The people of Holland were among the first to awaken to the importance of this subject, and in 1794 a society was organized in Amsterdam for the purpose of looking into cases of comatose death, and ascertaining whether or not less than four years they had resuscitated—saved from entombment alive—no less than 150 persons. In 1798 the authorities at Milan and Vienna, at that time at Hamburg, followed the example set by Holland, and a little later similar societies were formed at London, Paris and Glasgow, and a call of all the nations and investigations of these societies, among the members of which were some of the foremost scientists of the times, it has since proved that in a great number of cases where every known method of resuscitation has been tried, and the body has been buried, the subject has recovered. These experiences have been recorded by the University of Rome, in the year of 1,600 francs for the best essay on apparent death; and the Marquis of Ouche left a sum of 100,000 francs for the best means that could be devised for detecting the counterfeit of death. And so in all countries statistics collected on this subject are accumulating, revealing the danger of premature burial.

"Now don't you think," asked the doctor, "that this is a subject that people should discuss, should be talked up about?"

"What remedy have you to offer, doctor?"

"Simply this: I hold—and it certainly cannot be successfully contradicted—that the setting in of decomposition is the only certain sign of death. In the absence of this sign, burial should be delayed weeks and months, if necessary, for as long as there is no decay life may hang by a feeble thread, and, by that subtleties of investigation, the danger of premature burial is avoided."

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"Another discovery that I have made," said the doctor, "is that hibernating animals do not use their lungs during a period of hibernation. For several years I have been studying the habits of this class of animals, and, do you know, I am about convinced that man can hibernate."

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