

THE GREAT HEREAFTER.

Vague Terms Applied to the Future World in Many Lands.

Among vague terms applied to the future world are the following: "The great hereafter," "the other world," "futurity," "the great somewhere else," "the after life," "the farther shore," "the spirit world," "the unseen universe," "the great beyond." It is unnecessary to inform you that "the sweet ultimately" is an American term. A famous Frenchman, when dying said that he was about to go into the "great perhaps." Similar terms are "the dim unknown," and "the unknown dark." In poetry the future world is "the happy land, far, far away," the "land of the dead," "the world beyond the stars," "daybreak," "the mansion of light," "Jerusalem the golden," "the better land," "the realms of the blessed," "the happy isles," "beyond the waveless sea," "the fair home above," "the realms of endless day," "the celestial shore," "the harbor of rest," "the sovereign, dim, illimitable ground." Camoens terms it "the Lethan dungeon," and "the somber shades averted." Anglo-Saxon poems refer to "the green worlds of Paradise." Mrs. Barbauld calls it "the brighter clime." Goethe speaks of joining "the ghostly nation." Shakespeare terms it "the undiscovered country," and "from whose bourne no traveler returns." Edgar Allan Poe calls it "the distant Aiden," "the Plutonian shore," and "the Lethan peace of the skies." To the negroes of the Southern States of America the future world is, both in conversation and hymns, "de oder side ob Jordan," "de shinin' strand," "de golden city," "de Land ob Canaan," "Eden's blissful shore," or "Canaan's happy shore." To Bunyan, Heaven is "the celestial city" and "Sion the golden." To Colonel Ingersoll the other world is a "shoreless sea." The Scotch call it "the eternal Sabbath." To the red Indian of North America the future world is "the happy hunting grounds." Bover says: "We journey across the isthmus of now to the continent of then." The general term applied by the ancients to the future dwelling-place of spirits was "the under world," and this term has been much employed in mediæval and modern poetry. A similar term is "the nether world." According to the ancient Persians, all spirits returned to Ormuzd, the vital principle of life and motion. The Karins of Burmah call Heaven "the new city." Buddhism teaches that the future life will be blissful quiescence in Nirvana. The Mussulmans "Al Araf" is the region between Paradise and Hades, where those who are neither good nor bad remain. When engaged in battle the Slavonian's shout "Hu-ray" ("to Paradise!"). The spirit of the good Japanese when he dies enters of the Wasuregusa, or herb of forgetfulness, and all sad memories are thus dispelled, and the soul is "tranced by its taste for evermore." The Egyptians believed that immediately after death the soul descended into the lower world called Ament, and was conducted to the "hall of truth," where it was judged in the presence of Osiris and of his forty-two assessors. The good were then conducted to Ailu, or the "pools of peace." These were the dwelling-places of the blest. The wicked were condemned to a series of transmigrations in the bodies of animals. If after many trials sufficient purity was not attained, they were condemned to complete annihilation by Shu the Lord of Light. In the mythology of Greece and Rome the abode of the dead is named Hades, or the realm of Pluto. The proper name of this region was Erebus, which was the dwelling-place of the virtuous as well as the wicked. This was in later times divided into Tartarus, where the wicked were confined, and Elysium, the abode of the blessed.—English Rare Bits.

ODDITIES OF GENIUS.

Why the Sioux Indians Were Afraid of Peaceful Prof. Hayden.

Prof. F. V. Hayden was the founder of the system which developed into the geological survey of the United States. He was a man of great genius and a renowned scholar, but erratic and peculiar. It was not uncommon for strangers to follow him several blocks, their attention arrested by his bowed figure as he almost ran for a few steps, then suddenly stopped with his gray eyes fixed on the pavement, then ran again as if a sudden thought had struck him; then they would inquire: "Who can that poor insane man be?" While Prof. Hayden was exploring the land of the Sioux Indians some years ago he once, in his enthusiastic passion for geological research, wandered away from his party; he had loaded himself down with large specimens of mineral, and while tramping slowly along in his absent-minded way the Indians captured him. They whooped and yelled at their prize at first, but upon seeing all the "rocks and worthless stones" which the poor man was staggering under, and his composed, abstracted manner, they

decided that he was "afflicted with a foolish mind." They took him without protest on his part, which only confirmed their fears; and after a few hours' captivity the old scientist, with his "rocks," was led to the nearest point of civilization and "turned loose," lest the Great Spirit should punish them for any "barm done the foolish or simple minded."

He was daring, fearless and reckless in danger, a most distinguished scientific man, and much beloved by the young men of his survey. His death during the last year was greatly mourned.—Pittsburgh Dispatch.

IN THE WIZARD'S DEN.

Edison Tells How He Lives and Moves and Does His Work.

I met Thomas A. Edison, the Wizard of Menlo Park, just before he sailed for Paris. We had a long conversation, in which he told me many interesting things about his life in the little Jersey home. He is a hard worker and sticks to his laboratory week out and week in. Speaking of his seemingly never-ceasing investigations, he said: "When I think I am on some new line of discovery I keep at it night and day, sleeping but a few hours on a lounge with my clothing on. I have gone for weeks at a time with three and four hours' sleep each day. If I were to remove my clothing I would get up feeling out of shape, and with all desire lost for continuing my labors. My train of thought would be lost. I have got a complete little den where I work, which I have christened 'No. 6.' It is hardly a little room either, as it takes in about half of one floor, and is supplied with every known invention in the line of electricity. I enjoy life there more than anywhere else, and I am surrounded by as fine a lot of men as any one could wish to be associated with. The greatest source of enjoyment to me is when I have hit upon a new idea, to call in some of the fellows and give them a surprise. I remember well when I had about perfected the phonograph. I had the instrument placed near the table in my garden. While I was absent at dinner two or three of the men became engaged in conversation near the door. One fellow complained of the trouble he had had in his family, of how he had lost two children, and the difficulty he had in getting along. The phonograph received the conversation, the melancholy statement of the man, comments of the others, and when I returned and turned the crank the whole thing was repeated. I summoned the said workman to my den and told him to take a chair. I touched the crank, and out rolled his whole talk. You never saw a more surprised man in all your life. He sat there looking at me apparently thrilled with wonderment. I extended my sympathy and aid, of course, but his trouble was lost in his surprise.

"I remember well when we began to work on the incandescent light. About fifty men remained up all night with me, and to keep us awake I hired a German band to play lively airs. About midnight we had our lunch served. The novelty of the work and the idea of a band playing in the laboratory kept the men awake until one o'clock, when, under various pretexts, they would go to some other part of the building. Invariably they found some hiding-place where they could sleep. I had several skirmishes looking up the drowsy ones, and they were all brought back to their tables and forced to keep awake. After that they worked all night with me without any trouble."

I asked Mr. Edison if he had any new invention in course of development. He said, with a faint smile: "I think we may find something new in a short while. My health is somewhat impaired, as a result of very close application, but I expect to find complete recuperation abroad, and then it is quite possible that I may have another surprise ready."—N. Y. Star.

Dog-Selling Extraordinary.

Two ladies, while walking in Regent street, London, were accosted by a man, who requested them to buy a beautiful little dog, covered with long white hair, which he carried in his arms. They passing on without heeding him, he followed and repeated his entreaties; they looked at the animal, and were at last persuaded. The man took it home for them, received the money, and left the dog in the arms of the ladies. A short time elapsed, and the dog, which had meanwhile been very quiet, in spite of a restless, bright eye, began to show symptoms of uneasiness, and as he ran about the room exhibited some unusual movements, which rather alarmed the fair purchasers. At last, to their great dismay, the new dog ran squeaking up one of the window curtains, so that when the gentleman returned home a few minutes after, he found the ladies in consternation, and right glad to have his assistance. He vigorously seized the animal, and taking out his pen-knife commenced cutting off its covering, thereby displaying a large rat to their astonished eyes, and, of course, to its own destruction.—N. Y. Ledger.

One night when three or four of us boys boarded a sleeper on the L. and N. road going south from Cincinnati, a passenger in lower 7 began to snore as soon as we were in bed. He had a terrible snore for a human being, and after several of us had called to him and failed to stop it one of our crowd slid out of bed, reached into No. 7, and with great deftness affixed a spring clothespin to the sleeper's nose. It was, of course, expected that he would wake up in a few seconds, but, to our surprise, he did not, while at the same time he suddenly ceased to snore.

By and by all of us dropped off to sleep, and every one in the car was up before No. 7. In fact, he slept so late that the porter parted the curtains to arouse him. After one look he jumped back with a yell, and when we hurried up we found the man cold and dead. He was lying on his back, hands locked under his neck, and the clothespin had pinched his nose all out of shape. The body was taken to Cincinnati, and most of us had to attend the inquest. It was there testified to by the doctors that the man had died of heart disease, but I tell you we didn't hanker to do any more joking for a full year.—New York Sun.

Secular Education in Japan.

A returned missionary, who has been many years in Japan, has just been showing some curious effects of culture in that country. It seems that the Japanese have seized upon the idea of secular education with great avidity. While only 7,000 children go to school where religious knowledge is a part of the curriculum, over three million attend where the teaching is purely agnostic. The young men develop a keen love for metaphysical doctrine and research, but their favorite authors are Mill, Spencer, Darwin and Huxley. As this tendency is accompanied by a great demand for English teachers, however one would think that the missionaries had the means of opposing it in their own hands.—Christian Register.

"I see you have mortgaged your homestead, Mulligatawny; what does that mean?" "O, I merely bought a ton of hard coal, that's all."—Omaha World.

"One can never tip a waiter so that he loses his balance."—Rochester Post Express.

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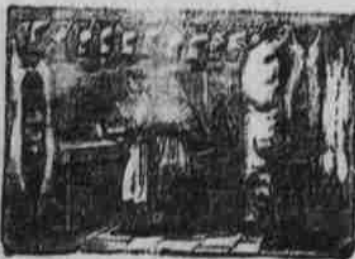
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