

WOMEN WORKERS.
The last census revealed the fact that there are in the United States 2,647,000 women bread-winners, or, as the census tables put it, 30 women pursuing gainful occupations. That is, working for wages or pecuniary compensation by the day, week, month or year. This great army has representatives in every variety of labor. In the fields as agricultural laborers they number 594,510, the majority of these being employed in the South in cotton fields and on rice, cane, corn and tobacco plantations; but in the North over 50,000 women are registered as laborers on farms and in gardens, and in bookbinding, dairying, fruit and berry raising, and in vineyards and hopyards. Besides these they are more than 60,000 women working in the South as day laborers in cotton-factories, sorghum-mills, tobacco curing and manufacturing establishments, and in stores and warehouses where heavy manual labor, out doors and in, is required.

After this great host of day laborers come the laundresses, more than 100,000 strong; domestic servants, more than 1,000,000; cotton, silk and woolen mill operatives, 152,000; women in boot and shoe factories, more than 21,000; clerks, saleswomen, and accountants, 33,000; and then 334,000 dressmakers and milliners, many of whom are probably plain sewing-women.

In almost every branch of manufacturing women are largely employed. They work by the thousand in agricultural implement shops, in bookbinderies, in printing offices, as carpet makers, cigarmakers, clock and watch makers, glassmakers, harnessmakers, gold and silver workers, hat and cap makers, straw-workers, and restaurant keepers. In immense numbers they are employed at the sewing-machine and as shirt, cuff and collar makers, and by the thousand they work in telegraph and telephone offices.

Women are acting, according to the census, as oystermen, fishermen, gun and lock smiths, canal boatmen, paper-hangers, miners and iron and steel workers. They are commercial travelers, book-agents, brokers, bankers, railway officials, packers, manufacturers and officials of manufacturing companies. There are more than 14,000 women commercial dealers and traders, 12,000 nurses, 12,000 boarding-house keepers, and more than 2,000 hotel-keepers. Women are acting as architects, chemists, assayers, dentists, designers, draughtsmen and inventors. One thousand six hundred and fifteen are engaged as employees in charitable institutions; there are a few hundred women working as professional journalists and as authors, 2,000 and more are artists and teachers of art, more than 1,800 are actresses, and 13,000 are musicians and teachers of music. Five thousand one hundred and ninety-four women are Government clerks, and 2,172 are officers of the Government. There are more than 2,000 women physicians and surgeons, seventy-five lawyers, and 165 ministers of religion, 216 stock-raisers and 56,809 free and independent farmers and planters. The census reports (all of these figures are taken from the census tables of 1880) 154,375 women teachers—a great host representing an immense amount of the highest and most beneficent work.—Chicago Tribune.

THE INSECT WORLD.

Upwards of One Hundred Thousand Species Recognized by Scientists.
Were it possible to take a census of the individual insects upon the globe, the result must be an array of figures of whose meaning we could form little conception. Members of each species multiply in countless millions, yet even the number of distinct species is so great that we can hardly do more than guess at it. Entomologists generally concede that upwards of 100,000 species of insects have been recognized, and some authors place the number as high as 150,000, while it is probable that these many represent not more than a tenth of the number actually inhabiting the earth's surface. "Probably not less than one-half of the indicated forms," says Prof. Hellgrin, "belong to the order Coleoptera, or beetles, which is by far the most numerously represented of all the orders. The Lepidoptera, or butterflies, have thus far yielded some 15,000 species—or about one-thirtieth of the total number (200,000), estimated by Speyer for the world at large—and an equal number may, perhaps, be credited to the Hymenoptera (bees, wasps and ants), the Hemiptera (bugs) and Diptera (flies). The Orthoptera, or straight-winged insects, which include the locusts, grasshoppers, etc., are considerably less numerous, while the species of netted forms (Neuroptera) probably number only about 2,000. The insects are most numerously developed in the tropics, but they are by no means rare in the coldest regions reached by man. Sir George Nares brought home no less than forty-five species of true insects from beyond the seventy-eighth parallel of latitude in Grinnell Land, and more than 300 in Iceland. Many of the insects of earlier geological ages are known to us as fossils from the rocks, these being found by Mr. S. H. Scudder to embrace at the present time at least 2,600 species.—Arkansas Traveler.

SCIENCE AND INDUSTRY.

A railroad is to be built across South America from the Atlantic to the Pacific.
Pittsburgh is shipping shovels to Australia and successfully competing with goods of English make.
A Chicago canning company has concluded a contract for 1,500,000 kilos of canned meat for the French army and 3,000,000 for the navy.
Experiments by French medical men seem to have proven that conscious life and feeling continue for a few seconds after decapitation, but that pain is probably not felt on account of the rapid death of nervous elements.—Boston Budget.

It is stated that 4,000,000 gallons of cotton seed oil are used in Chicago to put in land. It is worth forty cents a gallon, and in the manufacture of ordinary lard from five to twenty per cent of oil is used.

RUINS OF CARTHAGE.

A Visit to a Spot Covered With the Dust of Three Empires.
From the Bab Kadra, a gate of Tunis, it is a drive of about nine miles to the site of Carthage, and it is a good day's work to see the ruins scattered over a territory three or four miles square.

Above ground hardly one stone is left upon another. Here and there at wide intervals explorers have dug ditches and uncovered some pieces of tessellated pavement, or the floor and walls and marble basins of some bath. Near the sea at the Byrsa, the ancient citadel hill of the Punic town, and also a mile or two inland at the Arab village El Malka, are vast cisterns or subterranean reservoirs, series of vaulted tanks of masonry which once held the city's water supply. An amphitheater, the outlines of which may be traced with difficulty, a theater that is a formless heap of half-buried ruins, great masses of fallen masonry, fragments of walls still in position, hillocks of rubbish, and everywhere the dust of three empires, and in the debris of three Carthages destroyed in succession—the whole is still a puzzle to the mind of the traveler who goes thither prepared to expend sentiment over the remains of Dido's own town.

The church of Rome holds a position of advantage with reference to the ruins of the city where so many early Christians suffered martyrdom. A range of high hills stands between the sea and the wide plain which stretches away toward Tunis. The earliest Carthage was on these hills, close to the port; the city as it grew reached out upon the plain. Among the most conspicuous objects on the crest of the coast hills, either from the interior or from the sea as you approach Goletta, is the great white palace occupied by Cardinal Lavignerie.

Near by is the vast cathedral which this ambitious and energetic prelate is carrying toward completion on historic ground. The ancient citadel of Carthage, as has been said, is crowned by the Chapel of St. Louis, erected by Louis Philippe in memory of his sainted but unlucky ancestor, who died here of the plague six hundred years ago, during the eighth crusade, while retreating from before the walls of Tunis. Here, too, is the College of St. Louis. In the rich lowlands beneath the hills, on the side away from the sea, are the palaces and villas of El Marsa, the Bey's home, and the houses of many of his high officers of state or army.

Still higher than the Roman Catholic settlement, however, dominating it from the side of the hill that is stopped by the Cape Carthage lighthouse, stand the whitest of Moslem villages, the holy town of Sidi Bou Said. It is one of the most picturesque places in the world, and is in other respects interesting. Curiously enough, many of the Arabs believe that St. Louis died a convert to the Mohammedan faith, and that his remains are buried at Sidi Bou Said. The sacredness of the village, from whatever cause it may be derived, is confirmed by the residence there of the Sheikh el Islam of Tunis.—Cor. Boston Globe.

A PEDDLER'S TRICK.

Influence of Ignorant Tweakle Upon the Average Human Being.
It is to be feared that the commercial morality of the country hawker is not yet above suspicion. These men are determined by hook or by crook to dispose of their wares, and they are masters of the arts of cajolery and finesse. Scores of entertaining and authentic anecdotes might be given to bear out this statement. We subjoin a few. A vendor of cheap spectacles called on an ancient maiden lady and displayed his glittering stock. The lady remarked that she had recently purchased a pair in a neighboring town. "Do they suit you, ma'am?" "Yes, I think so." "It's a serious thing to have spectacles that don't suit; very harmful, very. I've traveled for years with glasses of all descriptions, and I've known a lot of mischief done by glasses bought peddlerwise like. They don't mind a bit what they sell over counters, not they; they never look to the customer again, likely. Now, I'm on this round regular, and it stands to reason as I have to be wonderful careful. Might I have a glance at these spectacles, ma'am?" Impressed by the tone of respectful sympathy, the lady fetched them, and the hawker, with an assumption of much knowledge, turned them round and round and tested both glasses and frames. His verdict soon came: "I'm sorry, real sorry for ye, ma'am; ye've been deceived. These spectacles are really dangerous; blue steel frames of 'this pattern and temper I'll be sure to injure the temples." He began to gather up his pack. "Then what do you recommend?" "Well, ma'am, 'tis a sacrifice; but, to oblige ye, I'll exchange a pair for these, if you please; you'll be safe then." With a little more persuasion the bargain was effected. A week later the lady reappeared at the shop from whence had come the discarded pair of glasses. The new ones had proved utterly useless. She had to return, considerably poorer in pocket, if richer in experience, to those certain, in the hawker's words, "to injure her temples."—Cassell's Family Magazine.

"My dear, I do wish you could find something else to read than those French novels. I am sure they don't do you any good." "Considering that I never read them till I have heard all the news of the day, I don't see how they can do me any harm."

"He was almost mellow enough to be pulled by the police when he came home, and reeled up to the telephone." "Hello!" he said, cautiously; "hello, she's there, I want M'ria." "What number?" "Twenty-four." "What number?" "Twenty-four." "Why, you're at that phone yourself?" "O, don't mind me—ring'er up anyhow!"—Detroit Free Press.

The bone caves at Montone, France, are most remarkable tombs of the animals of an earlier age. M. A. Gaudry reports that the six caverns once inhabited by quaternary man have yielded no less than 810,000 fragments of ancient animals, belonging to one hundred and eleven species of vertebrates and one hundred and seventy-one species of invertebrates.—Arkansas Traveler.

CHRISTIAN GETTING.

The Grave Error of Dividing the World Into Two Classes—The "Givers" and the "Getters."
One of Jean Ingelow's later poems tells the story of a faithful and earnest young minister who became thoroughly discouraged because of the seeming failure of his work among the very poor. In spite of all he could do, he appeared to make little impression upon squalor, drunkenness, sin and death. At length, in real experience and in dreamland vision, he was made to see that he had seemed to fail because he had come to think that the whole world was sharply divided into two classes: those who helped, and those who received help; and that these two classes never exchanged members. He felt himself a doer and giver, entirely responsible for the welfare of those he aided, and, in fact, belonging to a different religious caste. The idea that he could learn and receive benefit from, poor outcast children or starving men, never entered his head; nor did he stop to think that God, and not he, was responsible for things when man had done his best. Not until suffering and despondency had cleared his mind, did he learn that this is a world of mutual helpfulness and instruction, in which we learn as well as teach and receive benefit from others as truly as we give it.

This young curate, with his half-acknowledged ideas that he was responsible for the moral universe, and had no lessons of courage and trust to learn from his inferiors, was not alone in possessing those notions. A good many excellent people talk about religious work, and charitable organization, and beneficences of all kinds, just as the curate did. They are so accustomed to give out, that the idea of taking in hardly occurs to them. Hence a good part of their well-doing fails of its proper result, and they come dangerously near the sin of giving for some other sake than Christ's. Unconsciously the idea of mastery, of proprietorship, of dispensing one's own in one's own way, steals in upon the sweet and loving charity we are bidden to strive for. The Lord wants all our lives, strength, money and interest in our fellows; but when we have given all, he and not we, must be responsible for the result. With the vast and noble increase of religious and philanthropic work which has so brightly characterized the nineteenth century now closing, there has grown all the while this idea of corporate beneficence, of caste helpfulness, of the division of the world into great classes of givers and takers. No belittling of the vast results achieved since this century began is included in our reflection upon this thought, but rather the farther uplifting of powers that already have done so much good. How can we give all we now give, and more, and yet eliminate every trace of unconscious Pharisaism?—S. S. Times.

WORD TWISTINGS.

A Failing to Which Many Nervous Public Speakers Are Subject.
"My dear boy," once said a head master of a Philistine member of his sixth form, "you mean to say that you have never heard of that magnificent statue of Michael Angelo, by Moses?" Clergymen seem especially addicted to this habit, perhaps because their excessive anxiety to be correct renders them nervous, and to those of their congregation who are gifted, fortunately, with a sense of the ridiculous, such slips are excessively trying, from the impropriety of openly testifying appreciation. "Sorrow may endure for a joy," so an Irish clergyman is reported to have read with the utmost feeling; "but night cometh in the morning!" With a transposition of initial letters a new field of solecism is opened up, in which a living cleric, in other respects intelligent and accomplished, works with an involuntary assiduity that it is most upsetting to his hearers. "My brethren," so ran one of his most startling announcements, "we all know what it is to have a half-warmed fish [i. e., half-formed wish] in our hearts." With him, however, the mischief goes no further, extending to a mutual entanglement of words which is terrible to contemplate. He has been known to speak of "kinquering combs," and on one occasion, ever memorable to his interlocutor, addressing himself to a gentleman who had intruded upon his seat in church, he politely remarked: "Pardon me, sir, but I think you are accowping my pie." Here we are next door to the carrying out of the portmanteau principle, a proximity illustrated by the feats of two other clergymen, one of whom gave out his text from the Coloste to the Ephians, while the other read "knee of an idol," for "eye of a needle." 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