

Leprosy.

A number of events have recently occurred which indicate that scientists and philanthropists are waking up to the necessity of steps being taken for the acquirement of fuller and more correct knowledge of the disease of leprosy, to the end that its victims may be relieved and the further spread of the disease may be checked.

On January 13th last a dinner was given in London as a means of promoting the interests of the National Leprosy Fund, which has recently been started in response to a very strong feeling that something should be done to check the spread of leprosy in the British possessions, not only from motives purely humane, but also because the continued increase of the disease is in danger of becoming a national peril and plague.

The Archbishop of Canterbury said in his speech at this dinner that in the old churches of England could still be seen the leper's side window in the chancel, where in former times the lepers stood to hear the services and receive alms without coming in contact with those unaffected by the plague. Now, however, the disease is seldom met with in England, but it is more widely diffused through the earth than most people imagine. It prevails, in fact, over more than one-half the habitable globe. It is known from the tropics to the Arctic regions, embracing almost every variety of soil and climate and the various races of men. Maritime populations are the most generally affected, but the disease is by no means confined to them. It prevails in marshy as well as mountainous regions, in the lowlands of Louisiana as well as in the elevated table lands of Mexico. It would be extremely difficult to make a reliable estimate of the number of lepers in the world. The Prince of Wales, who has of late given a great deal of time and thought to the subject of leprosy, and who presided at the recent leprosy fund dinner, said that the wide prevalence of the disease in the Indian empire is an undoubted fact, but that the true extent of it is not really known. The census of 1881, he said, gave 131,618 as the number of lepers in all India, 53,886 being credited to the Bengal presidency alone. It is thought there are now 200,000 lepers in India, while in China, Japan, Africa and Egypt, which is supposed to be the starting place of the disease, there are many victims. In Norway and Sweden there are many victims, though the methods adopted by the government for treating persons afflicted with the disease have succeeded in checking its progress. It is said that the development of leprosy throughout a greater portion of Europe early in our present era may be traced along the routes of the Roman armies, and its general diffusion throughout Christendom in the eleventh, twelfth and thirteenth centuries was materially influenced by the return of the Crusaders. Leprosy was first introduced into Central and South America by Portuguese traders, in Mexico probably by the Spanish, and into Canada probably by the French *immigrants*. As regards the United States, it is said to have been carried to Louisiana by the Acadians, and it still exists there. In the winter of 1888 there were 42 cases reported in New Orleans, and there are two leper settlements in the state, one at La Fourche and the other at St. Martinville. The disease was planted in Iowa, Illinois, Wisconsin and Minnesota by the Scandinavian colonists, and this section was visited in 1888 by the distinguished Norwegian physician, G. Armaner Hansen, who for many years was associated with Dr. Danielson in the government hospitals for lepers in Bergen, Norway. He gave considerable attention to the disease as it came under his observation. In Minnesota, Wisconsin and Dakota, Dr. Hansen found that 160 lepers came there from Norway, of whom 13 were living, and of all their descendants not one had the taint of leprosy. Along the Pacific coast in California and Oregon the disease was planted by the Chinese, and on the Southern Atlantic coast it was brought from the West Indies. In Salt Lake City the plague was imported by a colony of Kanaka women brought by the Mormons from the Sandwich Islands. There is a lazaretto for Mormons at the village of Tracadie, province of New Brunswick, in which general locality the disease has existed for many years. Recently the Canadian government has decided to retain the services of Dr. Ar. C. Smith, an expert in leprosy, who since the discovery last year of three cases on Cape Breton Island, has been making a thorough invest-

igation into the ramifications of the disease.

The lepers forming the settlement of Molokai, in the Sandwich Islands, number upward of 1,100, and here it is said all phases of the disease can best be observed. The locality has recently become famous as the scene of Father Damien's self-sacrificing labors and heroic death. Public attention has again been directed to this singular community by the arrival in this country on January 30th of Miss Amy C. Fowler, the daughter of a clergyman of the Church of England, who has embraced the Catholic faith, and is now known as Sister Rose Gertrude. She is now en route for Molokai, where she will devote her life to the lepers, taking up and carrying on the work of Father Damien.

It will be seen from the facts here presented that while the disease of leprosy is scattered over a wide extent of territory, it numbers many victims. It is known to be increasing in Cape Colony, and it is said to be spreading in South Africa and the West Indies; but notwithstanding the fact that the disease is of very ancient origin, and has come under the eye of physicians for ages, comparatively little is actually known about it or the best methods of treatment. On this point Dr. Prince Morrow said, in an address before the New York Academy of Medicine, in June last, that "it is the reproach of medical science that a disease which has been characterized as the most ancient and the most exclusively human of all diseases should, after centuries of observation, be so imperfectly understood." This points unmistakably to the fact that a wide field is open to the scientists as well as the philanthropists of the world for the investigation and relief or cure of the leprosy.

The National Leprosy Fund, of which upward of £7,000 has been subscribed, will be used in part for the endowment of two scholarships, the holder of one of which will make it his business to study the disease in the United Kingdom and Europe, while the holder of the other is to go abroad and study leprosy in India, China, and the British colonies. As a proof that there is a good prospect of achieving substantial results from efforts in the direction indicated, it is only necessary to quote the opinion recently expressed by so eminent an authority as Mr. Jonathan Hutchinson, President of the Royal College of Surgeons, London, who said that only earnest and steadfast devotion and attention to the disease is needed in order to discover the causes of leprosy and the means of putting an end to it. The discovery of the remedy might not immediately follow that of the cause, but it would follow with sure and certain steps, and he believed that it would not be very far distant. He said that he would be far from doing anything which would reflect on the diligence and zeal of his profession, but he would say that its members were all the better for a good vigorous push from behind occasionally, and if the public should take this question up and feel an interest in it, an increased interest would be taken in it by the medical profession.

As a further outcome of the awakened interest in regard to the disease of leprosy, a meeting occurred in Brooklyn, N. Y., February 13th, when papers were read on the subject, and a meeting took place of the recently formed American Leprosy Society. Miss Amy Fowler was present, and it was announced that she would sail from San Francisco for the leper settlement at Molokai on February 28th. —*Scientific American.*

Canada has a debt of \$280,000,000,000 and a yearly taxation of \$47,000,000, and has a population of 5,000,000. We have a population of 65,000,000, and our national debt would be over \$3,000,000,000 and our annual tax above \$611,000,000 if we owed as much or spent as much in proportion to numbers as our adjacent neighbor. This terrific burden upon the people of the Dominion explains why so many of its people are scurrying over the border to come to us, and suggests that the United States should pause and consider before taking, if it had the power, a people so heavily hampered, under the American flag. Canada will be obliged to discover some other modus vivendi than shelter under the wings of the American eagle.

Long before water-tight compartments were built in the ships of the "civilized" world the Chinese divided the hold of their ships by water-tight partitions into about a dozen distinct compartments with strong planks, and the seams were caulked with a cement composed of lime, oil and the scraping of bamboo. This composition rendered them impervious to water, and was greatly preferable to pitch, tar and tallow, since it is incombustible. This division of their vessels seems to have been well experienced, for the practice was universal throughout the empire.

ODD WEDDING CUSTOMS.

How Matrimonial Ceremonies were Conducted in the Past.

When men stole their wives without the formality of considering in the least the feelings, wishes or preferences of the ladies concerned, there was no thought of presenting the bride with anything save the necessary utensils for housekeeping, and the promise of condign punishment in case they were not properly and efficiently used. When, however, marriage became a contract and was recognized as such, says the *St. Louis Globe-Democrat*, the consent of the bride was an important preliminary and was generally secured by gifts, sometimes of nominal, often of real value.

As civilization changed the conditions of life the married state became much more expensive; the wife became a drag on the resources of her husband, and then the men began to demand that, instead of paying for their wives, they should receive some compensation for being willing to marry. This originated the bride's dowry, on the principle that, as marriage is a contract and the expenses of a married man are far greater than those of a bachelor, the bride should contribute to the resources of the household.

In every Welsh neighborhood until almost the middle of the present century, there was a functionary known as the bidder. The duty of this important official was to give notice of an approaching marriage, which he did by perambulating the neighborhood and surrounding country announcing the festivities, inviting everybody to attend, and stating in pleasant Welsh doggerel rhymes the important people who would be present, the merits of the groom, the beauty and graces of the bride, and the abundance and delicacies of the viands that would be placed before the guests. He also served notice on all persons indebted in wedding gifts to the groom or bride or to their parents to pay up at once, the meaning of which peculiar duty will be apparent in the light of the fact that on previous occasions the parents of the pair have contributed to the household effects of half the neighborhood, and naturally desire a return.

On the day of the wedding the presents are laid out in rows on a table, and an auctioneer, paid for the purpose, attends and values at a cash rate everything that has been presented. Receipts in due form are given, and in case the gift is not the payment of a debt similarly incurred, a return of similar value is expected when a marriage takes place in the family of the donor. By this plan the drain on resources of families for wedding presents is, in some measure, made good by a return, for among the Welsh the same kind of article is, if possible, returned when payment is requested so that he who gives a pickle dish receives a pickle dish, and to prevent a multiplicity of pickle dishes a consultation of neighbors is held, at which the gifts to be made are determined. Among the wedding presents, however, there is often one which, from its peculiarity, is observable. It is a gift from the groom to the bride, and is in the form of a small box, to contain such little trinkets as she may have. Once it was an invariable accompaniment of a wedding, but, like the bidding and the bidder, is now falling into disuse, and is more rarely seen than even in the middle of the present century. But three or four hundred years ago the wedding casket was as important an accessory to the ceremony as the ring.

In the middle ages there were among the kings and noblemen of Europe two kinds of marriages—the one in which the wife shared the honor of her husband, and her children inherited his rank and fortune, if he had any; the other in which he gave his left hand during the ceremony, his wife was merely his legalized companion, her children could not inherit his property, and she herself did not take his name nor share his rank. The latter marriage was confirmed the morning after its celebration by a gift—the morgengabe—generally of deeds to property, the documents being enclosed in a small but valuable box. In passing, it may be noted that many complications grew out of these two styles of matrimony, for certain noblemen conceived the idea that, besides a regular, right-hand wife, they were entitled also to a morganatic or left-hand spouse, if they wanted one. Phillip Landgrave, of Hesse, was one of the supporters of the reformation, and also this opinion, but, being a man of prudence, determined to take ecclesiastical counsel on the subject, and accordingly wrote to Luther and Melancthon, requesting an approval of his course. The question was exceedingly delicate, for Landgrave was not a man to be trifled with, and threatened to appeal to the emperor, or even to the pope, in case of

the refusal of the reformers to sanction his action in the proposed second marriage. In answer, therefore, they drew up a most remarkable document, disapproving of such marriages in general, but confirming the act of Phillip, who, thus fortified by clerical authority, married, morganatically, Marguerite de Staal, and gave her what was said to be the most beautiful wedding casket ever seen in Germany.

In these days the wedding casket was for the bridegroom a solemn reality, for he was expected not only to provide the casket, but also to fill it with the finest jewels his means could procure. When this species of gift was found to be too much of a tax, the jewels were omitted from the programme, but the box was retained and presented, usually with a single piece of money inside, as symbolic of "all the worldly goods" with which the groom, even to the present day, is supposed to endow his bride.

Legal Fees Then and Now.

From Chauncey M. Depew's judiciary centennial speech: "For forty years after the supreme court began its work the fees of lawyers were not so large as they are now. In fact, the most eminent attorneys received no more than \$25 for drawing briefs and presenting cases to juries. Those were the happy days for the client. Nearly all lawyers died poor. A rich lawyer was as much of a novelty at that time as a rich literary man is now."

"How different at the end of this century! It is a common thing nowadays to hear of attorneys receiving \$150,000 for the organization of a railroad or for organizing a trust, and the queerest part of it is that his clients look upon him with a respect commensurate with his charges. Moreover, the community applauds the attorney's moderation."

"Clients are most illogical. They reason from no commercial basis. In the early days of my career as a lawyer I wrote an opinion for a client and timidly asked \$5 therefor. He grumbled a great deal about paying it. Then he took the opinion to a famous New York advocate to find out whether it was all right. The advocate glanced over it, wrote across the first page 'correct,' and asked \$500 for his work. My client paid the sum gladly, and is yet talking about the kindness of the great advocate."

"For the first legal paper I ever drew I charged \$1.50. A farmer was my client, and he beat me down to \$1. Twenty years afterwards I wrote a paper precisely similar and received for it \$500 with many thanks."

Wanamaker's Office.

Wanamaker's office is a little like a parlor. It is very prettily carpeted and hung with pictures, and his desk is in the middle of it. If you talk to him of anything except business you feel that you are disarranging some peculiar machinery, you feel in the way—precisely as if you put your hand against one of those revolving fans that keep the flies away from a restaurant table. But when you talk business Wanamaker is quick, clear, cool, firm and masterful. There is only one subject that he can talk better than business, and that is John Wanamaker; that is a subject he discusses freely and off-hand. Yet Mr. Jones will tell you, says the *Chatter*, that his home on Walnut street is a veritable museum of pretty-pretties and luxurious appointments, and that he has daughters to whom he is a devoted father. You will even learn that his tinsted daughter has for a plaything a regular house—as big as a horse-car—all set apart in rooms, each room beautifully furnished and complete in all respects.

Saying Disagreeable Things.

Nothing is easier than to say disagreeable things, says the *Boston Courier*, and there are people who labor under the mistaken opinion there is nothing more clever. It was one of those mortals who was asked not long since what was the age of a maiden lady of his acquaintance.

"I do not know," he said; "I have never studied archaeology."

As fate would have it, the lady in question chanced to overhear him. "And yet you remember," she said, with a suspicious smoothness in her voice, "I have heard my mother say that I was born the first year that you were old enough to bring home the washing."

The retort was cutting, and the passage not overrefined—the fact that the man was anxious to conceal his origin giving a sting to the words in which the other took her revenge; but the woman was, on the whole, to be blamed least.

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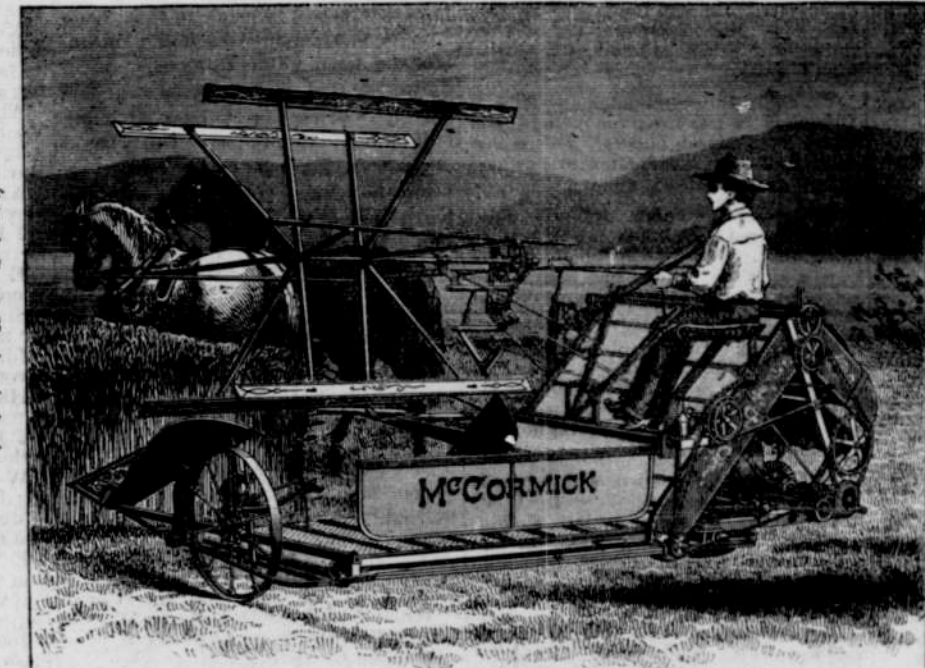
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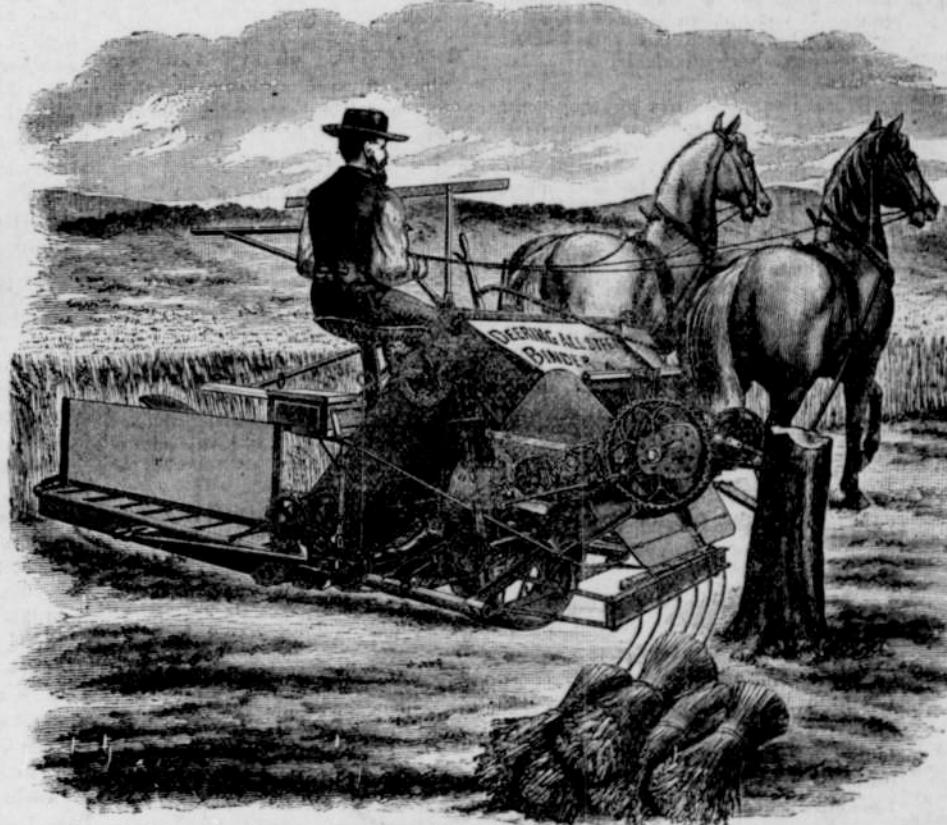
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