

HOW AUTHORS WROTE.

Pope Thought Best When in Bed—Victor Hugo Wrote Standing.

Alexander Pope, who was the literary pontiff of his time, thought best when in bed. Whenever a thought came to him he would jot it down on a scrap of paper.

Victor Hugo wrote "Les Miserables" standing up, an attitude which Hawthorne also assumed when he wrote many of his romances.

One leg thrown over the arm of a chair or sitting on the arm of his secretary's chair were Napoleon's favorite positions while dictating to Bourrienne, a position which he varied now and then by patting that scribe on the head or pulling his ears.

Sir Walter Scott could while reclining on a lounge dictate to two amanuenses, who frequently had to stop writing, so funny the dictated passages seemed to them.

Balzac, in a monk's robe, frequently wrote from midnight till noon, taking drafts of strong coffee when drowsiness attacked him and thus shortening his life by many years, no doubt.

William Morris made one of his famous translations from the Greek while riding on the steam cars. Walt Whitman and Horace Traubel, original in all things, were most original in the position they took while thinking. They were wont, so Mr. Traubel says, to climb upon a pile of lumber and lie down upon their backs. In that way each found out what the other's best thoughts were.—Boston Globe.

WANTED NO LAWYER.

It Was a Simple Matter to Satisfy the Accused.

"Jed Blake to the bar," ordered the judge in a rural Alabama court. A big, hulking negro ambled up to be arraigned for murder.

"Jed," began the judge, "you are charged with the gravest crime known to the law, that of taking the life of a fellow man. One of the forms of punishment for murder is death. Have you made any arrangements for your defense in this case, Jed?"

"No, suh, Jedge. I ain' done nuthin'."

"Have you a lawyer, Jed?"

"No, suh, Jedge. I ain' got no lawyer. I ain' got nuthin', Jedge."

"Well, Jed," said the judge, showing a little impatience, "have you talked to anybody about this case?"

"I talked to de sheriff some dat night when he come after me, Jedge, but you knows dat didn't do no good."

"For your information, Jed, I will state that it is within the province of this court to appoint counsel to any defendant who has none. I am now ready to appoint you a lawyer. Do you want one?"

"No, Jedge. I don't want nuthin'," replied Jed rather dolefully.

"See here," snapped the judge, "I won't have any more of this foolishness. You say you don't want any lawyer. Well, then, what do you intend to do about this case?"

"Well, I tells you, Jedge, I ain' 'tendin' to do nuthin'. Ef it's jes' de same to you, Jedge, as far as I's concerned I's willin' to let de whole matter drap right here."—Everybody's.

Woman and the Jewish Talmud.

The Jewish Talmud has these sentences about women: "A good wife is heaven's noblest gift. A housewife never allows herself to be disturbed from her work. Even while conversing she is busily spinning. An old, experienced woman in a household is an ornament to it like a pearl. He who lives in an unmarried state knows no joys, none of the blessings of home, and is without support. The man who stands at the deathbed of his wife feels like those who saw the temple of Jerusalem reduced to ashes, for the wife is the temple in which each man finds repose and quiet, where he rests after the labors of the day and where he can give expression to his feelings, joyful and mournful. God has given to woman more ability of judging correctly than man."

A New Version of It.

Robert, the small son of Mr. Brant, has lately acquired a stepmother. Hoping to win his affection, this new parent has been very lenient with him, while his father, feeling his responsibility, has been unusually strict. The boys of the neighborhood, who had taken pains to warn Robert of the terrible character of stepmothers in general, recently waited on him in a body, and the following conversation was overheard:

"How do you like your stepmother, Bob?"

"Like her! Why, fellers, I just love her. All I wish is I had a stepfather too."—Woman's Home Companion.

Letting Him Down Easy.

A young man of very limited means after the marriage ceremony presented to the minister 27 cents, all spread out on the palm of his right hand. "This is all I've got, parson," he said. Seeing a disappointed look in the minister's face, he added, "If we have any children we will send them to your Sunday school."—Success Magazine.

Artificiality Natural.

"Don't you men really know that women are very largely artificial?"

"Why, yes."

"And what do you think of it?"

"That it's natural, of course."—Cleveland Plain Dealer.

Result of Rashness.

"Out of a job, are you?" asked the first girl. "Boss catch you dirting?"

"No; I caught the boss. Say, what sort of a wedding dress do you think is real swell?"—Philadelphia Ledger.

THE NUMBER THIRTEEN.

Time Was When It Used to Be Considered Lucky.

Abstract science has done much in brushing away the cobwebs of popular superstition, and abstract science establishes the fact that thirteen in ancient times had quite a different meaning from the thirteen of today. Oriental people found in thirteen something divine and hence something good. Thus it is in the folklore of the Persians, the Indians and Hindoos.

Old Testament Jews were of the same opinion, as Biblical students well know. Thirteen cities were especially dedicated to the priestly tribe; thirteen high priests descended from Aaron; thirteen kings sat in the high council of the ancients; on the 13th day of the month Nisan the preparations for Passover began, and the holy incense consisted of thirteen different odors.

It is well known that all the nations of the old world were in more or less intellectual rapport. The ideas of one tribe descended to the other. But it is certainly interesting to learn that the figure 13 had its sacred and divine meaning also in America of yore among the long since extinct tribes of the Incas and the Aztecs. The inhabitants of Peru counted seven days without any particular name in the week. Their year had seven times fifty-two days, or four times thirteen weeks. The father was compelled to support his illegitimate child to the thirteenth year. The Aztecs had weeks of thirteen days, each with a special name. Their century had fifty-two years, or four times thirteen. Their public archives were of circular form, with a sun in the center of each of the thirteen parts, and thirteen were their tribes.

THE HUMAN HAND.

Its Relation to the True Education of the Young.

No animal or bird can endure the extremes of climate like man or is at home in so many different parts of the world. A dog, it is true, will follow man anywhere, but only when food and shelter are provided. Nor can any other creature subsist on such a variety of food as man can digest. He flourishes on roots, herbs, grubs, insects, fruits or fish, on which flesh eating animals would starve, or he is equally pleased with animal and bird flesh on which herbivorous animals would starve. He can pick nuts with the monkey, catch fish with the otter, dig roots with the wild pig, eat ants' eggs with the ant eater and grasshoppers with the snake.

And all this is due to man's hand. Because his hand could grasp a stone or a club man rose on his hind legs and walked and talked. His hand is the most wonderful of all tools. It twists like a monkey wrench, hangs on like a grappling hook, cracks like a nutcracker, picks like a tweezer, tears like forceps, grubs like a gopher.

This brings us to the first great lesson of health and common sense. Man owes all to his hand. Train the child's hand, then answer the questions that the brain, which the hand builds, will ask, and you have true education—education at its best. Give children every kind of hand work that their play instincts call for—and their play instincts are the deepest and most useful in their nature—and then brain development will follow as naturally as the night follows day.—San Francisco Chronicle.

It Gets the Criminals.

According to the Chinese method of criminal prosecution, a man is responsible for the crime he may have committed personally, but if he chooses to escape justice by running away from the place where the deed was committed then the remaining members of his immediate family are held and punished in lieu of the real culprit. This may seem a strange way of attracting the real criminal back to the scene of his crime, but it appeals to the religious side of the man's superstitious nature. According to their religion, the man who forsakes his parents when in peril will find his soul sailing around through hades without chart or compass for all eternity. In view of this, compliance with the law is very prompt, for John Chinaman does not care to take the desperate chance.

He Explains.

"Why is it, professor," asked the young man with the bad eye, "that when Christopher Columbus discovered this country he didn't settle down and stay here?"

"Doubtless you are aware, my young friend," answered the professor, "that the Spanish form of his name was Cristoval Colon?"

"Yes, sir."

"Well, a colon does not mean a full stop. We will return now, young gentlemen, to the consideration of the lesson."—Exchange.

Make Friends.

There is nothing so healthy as plenty of human nature about one, young, old and middle aged. When we stay at home too much or associate entirely with a very limited circle we lose the proper sense of perspective. The few individuals whom we like assume giant proportions in our thoughts and the rest of the world recedes.

Persona Grata.

The Old Bulldog—They're going to chain us up on Sunday nights now. The Young Bulldog—How's that, governor? The Old Bulldog—The new feller that's started calling on Miss Mamie has got money.—Cincinnati Enquirer.

Let Fortune come under what haggard form she may, they hug her in their arms and swear she is a beauty. —Le Sage.

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