

**THE DEATH DICE.**

of an Odd Gift of the Emperor of Germany.

is shown in the Hohenzollern a gift of the emperor of Ger- the "death dice," with which his ancestors decided a difficult the seventeenth century. Their is an interesting one.

ing girl had been murdered. on fell upon two soldiers, Ralph red, who were suitors for her. Both the accused men denied ill, and even torture failed to a confession from either of hen Elector Frederick William to cut the knot by means of a box. The two soldiers should for their lives and the loser be executed as the murderer. ent was celebrated with great d solemnity.

had the first chance and es, the highest possible num- dice box was then given to He fell on his knees and aloud: "Almighty God, thou I am innocent. Protect me, I thee!"

he arose to his feet and threw with such force that one of roke. The whole one showed broken one also gave six on er portion, and the fragment showed one. This was a thirteen, one beyond Ralph's. The audience held its breath ment.

has spoken," cried the prince. appalled by what he regarded n from heaven, confessed his d was sentenced to death.

**ALBATROSS IN FLIGHT.**

amera Caught a Motion the Eye Could Not Discern.

interesting application of photog- to settle a disputed point in history was made by a natu- a voyage from British Colum- San Francisco.

ge albatross had been follow- steamer and keeping pace with several hours, and the wonder among the watchers on board p as to how the bird was able so swiftly while apparently its wings extended without them. As this is a common of flight with the albatross, the tion used to be offered that the ok advantage of slight winds currents and was so able to pou what might be called at- ric slopes.

he albatross sailed alongside the out fifteen feet away, the nat- snapped his camera at it and d a photograph that astonished d his fellow passengers.

photograph revealed, what no d caught, the wings of the alba- ch some five feet long, raised ove its back. In the act of mak- downward stroke. The explain- naturally suggested was that less frequently the bird must ade a stroke of this kind with gs, although the eye could not the motion, and that the camera d to be snapped at just the right t.—Boston Globe.

**ancient Greeks Had Trades.**

se days of their greatest pro- the Greeks probably excelled all nations in the variety and excel- of their manufactures. Their ere often the great scientists of ge, for Thales of Miletus, one "seven wise men of antiquity," oil merchant; Socrates was a mason, who, like Hugh Miller, quarry and bench to become eber of nobles; Aristotle com- d drugs while trying to solve problems," apparently propos- er tradesmen, artists, musicians, ets and engineers; Plato and ad callings as well as studies olitical activities. So, too, all oldiers, and few men in Athens o take their places in the pla- galley when Athens called on as to battle.—Charles Winslow National Magazine.

**Liberty and Independence.**

the presidential struggle be- Clay and Jackson was at its it is related that a band of nts from Kentucky and the then western states commenced to an the north side of the Missouri and called their county Clay and nty seat Liberty.

the same time another lot of emi- from Virginia and other south- es pitched their tents on the ide of the Big Muddy and called ounty Jackson and the capital ndence. And so it remains to y. Clay stood for Liberty and n for Independence.

**The Cautious Tailor.**

ook here, Snipperton," plead- ily, "why can't you be patient s old bill of yours? I'm going married shortly to a girl who's her weight in gold."

"It's all right, Mr. Hackley," re- Snipperton, "but is she going worth my wait in gold? How does she weigh?"—Judge.

**In the Good Old Days.**

course the old fashioned belle ave walked barefoot halfway ch to keep from spoiling her y shoes, but she didn't put her e in the bureau drawer when nt to bed.—Galveston News.

**Another Discovery.**

speare was one of the ablest sers."

do you make that out?" the number of stock quotations uted.—New York Times.

**that man idle who might be employed.—Socrates.**

**FOUR IN OLD PERU.**

The Mystic Number About Which Centered All Their Beliefs.

The Peruvians cared nothing for any of the supposed mystic properties of either three, five or seven. To them the four was sacred, and around it they entwined the main features of all their religious ceremonies and queer beliefs. They believed the earth to be a square divided into four parts and suspended from the heavens by four cords, one at each of the four corners. All of their cities were quartered by four principal streets running from a square in the center. They held four annual feasts in honor of the moon, the "silver sister of the sun."

To them eternity was to be divided into four periods of time, each composed of four times 4,000 years, and at the end of each of these cycles the sun was to be blotted out of existence. They prayed to the four winds, or to "ye gods that dwell at the four corners of the earth." To them the rains came from four enormous heavenly turtles that vomited dampness, and the four winds from the lungs of the four gigantic caryatids which stand at the four cardinal points of paradise. The above are but a small portion of the fairs alluded to in the legends of the Incas.

**OLD SAMOAN MATS.**

Precious Heirlooms That Are Treasured by the Natives.

Among the curious customs of the Samoans is that of making heirlooms of mats. By some simple process of reasoning the mat has come to be identified with the family, as the heartstone is traditionally sacred among the Saxon race.

The Samoan mats are really fine specimens of art. The people esteem them much more highly than any article of European manufacture, and the older they are the more they are regarded. Some of them have names known all over the Samoan group. The oldest is called Moe-e Ful-Ful, or "The man that slept among the creepers." It got this title by reason of the fact that it had been hidden away for years among the creeping convolvulus that grows wild along the seashore. It is known to be 200 years old, as the names of its owners during that period can be traced.

The possession of one of these old mats gives the owner great power—in fact, it is a title deed to rank and property, from the Samoan standpoint, says Harper's Weekly. It is no matter if the mats are tattered and worn out. Their antiquity is their value, and for some of the most cherished of them large sums of money would be refused.

**A Bitter Controversy.**

The Shakespeare-Bacon controversy formed the subject of debate at a well known theatrical school not long ago. On both sides the orators were would be actresses, and pro and con the discussion was feminine and furious. It seemed at first that the ardent partisanship of the fair opponents would preclude the possibility of harmonious conclusion. But the last speaker, in the nervousness of her first public speech, suggested common ground.

"Ladies," she said, speaking rapidly, "I think there has been much misapprehension as to the real truth of the Baconian theory. I stand ready to show that the great plays we know so well were written not by Shakespeare or by Bacon, but by Bacon and Shakespeare in collusion!"

Amid laughter and applause the debate was declared a tie.—New York Tribune.

**Hired Crowns.**

To economical minds there must be a certain waste implied in the making of a new crown for every queen. Yet this has been the rule. Queen Alexandra and Queen Victoria both had crowns made for them, and it was Queen Adelaide who was the first to rebel against a hired crown. "I will not wear a hired crown," she said to the minister who was discussing the matter with her. "Do you think it right I should?" "Madam, the late king (George IV.) wore one." "Well, I will not. I do not like it. I have jewels enough to make one for myself." "In that case," interposed the king, "they will have to pay for the setting." "No, no," replied Adelaide. "I will pay for it all myself." And this was the course adopted.—London Chronicle.

**One Cell Animals.**

Only one cell animals which have no differentiation are immortal and never grow old. Physical immortality, deathless youth, is possible, but you must be an infusorian or a yeast plant to attain it, and one wouldn't even be a clam or a jellyfish for the price. The process has no limits any more than it has beginnings. Life is just that, one-third dying that two-thirds may live, whether it be the single cell or the body.—Dr. Woods Hutchinson in Hampton's.

**Tough Luck.**

"Tough luck Jipson had."

"What happened?"

"In order to keep his cook he told her she might have the use of his touring car two afternoons a week."

"Well?"

"Yesterday she eloped with the chauffeur."—Birmingham Age-Herald.

**Taking Him Up.**

Police man—You've been begging. Now, you just accompany me. Organ Grinder—With pleasure, sir. What song would you like?—Pete Mela.

**An act of yours is not simply the thing you do, but it is also the way you do it.—Wendell Phillips.**

**FUNERAL TORTURE.**

Ways of the Wives When a Bororo Indian Dies.

On the death of a Bororo Indian the wife tears out handfuls of her hair and throws it on his corpse, says a writer in the July Wide World Magazine. At intervals during the first day after his death she shakes him, as though wishing to bring him back to life, and kisses his cold brow. Her efforts being in vain, she retires and the Baire approaches. He proclaims that the man has died for the sins he committed during his life. Then the relatives paint his body with "urucu," an ointment made out of the root of a wild tropical plant. Gorgeous feathers of the most varied hues are then strewn over him, and the corpse is wrapped up in a matting of straw. The moment before the burial the wives approach one after the other and cover his feet with the blood dripping from the wounds and gashes they have inflicted on their backs and arms.

This ceremony is followed by another. Three Indians appear dressed in the clothes—if the few rags they wear can be called thus—of the dead man and begin singing and dancing. In the meantime the corpse is carried to the "Bakyo," a huge mound in the center of the colony, and should the dancing and singing Indians become tired before it is reached three others take their places. The body lies on the mound three days. Then the Baire goes to the mound and, seating himself at the foot of the dead man, is supposed to receive his soul in keeping.

**THE BRAIN IN SLEEP.**

Changes in the Volume of Blood Circulation When We Dream.

Dreams are due to an increase of sensation and circulation over that which exists in profound sleep. Observations made upon patients with cranial defects show that when we are dreaming the brain is greater in volume than in deep sleep and less than when we are awake. Thus this intermediate volume of blood would indicate that dreams are an intermediate stage between unconsciousness and wakefulness, and their incomplete and irregular intelligence would indicate the same thing. This increased circulation is usually due to sensory stimulation affecting the vasomotor center and causing a return of blood to the head, with resultant increased consciousness.

Contrary to popular belief, dreams in themselves do not contribute to light or broken sleep in which they are present. Such a condition is due to the ever present stimuli, which according to their strength or the degree of irritability of the cells, maintain even in sleep a varying degree of consciousness of which the dreams are merely a manifestation. Therefore the fatiguing effect often also attributed to dreams is not due to them, but to the lighter degree of sleep and less complete cell restoration which they accompany and which are due to some irritation.—Atlantic.

**A Painful Mistake.**

Bitter experience is a wonderful teacher. No doubt the young lady of whom London Ideas tells had often been told that she ought to wear glasses, but had neglected or refused to do so.

There was a most determined look in her eye, however, as she marched into the optician's shop.

"I want a pair of glasses immediately," she said, "good, strong ones. I won't be without them for another day!"

"Good, strong ones?"

"Yes, please. I was out in the country yesterday, and I made a very painful blunder, which I have no wish to repeat."

"Indeed! Mistook an entire stranger for an old friend, perhaps?"

"No, nothing of the sort. I mistook a bumblebee for a blackberry."

**Life in Persian Oases.**

Dr. Sven Hedin, describing his overland journey to India across the Persian desert, gives a graphic account of the oases where his party occasionally camped under palm trees. There the singing birds which twitter during the day are silent at night, but the "song of the desert" is continued during the hours of darkness by the melancholy serenade of the jackals. These oases are infested by three objectionable and dangerous inhabitants—a deadly snake, black and white scorpions and a poisonous tarantula spider, which, although it lives out in the desert, is attracted to the oases by the light of the campfires.

**Her Self Sacrifice.**

"She's awfully self sacrificing."

"How do you make that out?"

"Well, she stayed at home from church Sunday to sit up with a sick woman."

"Hub! She isn't a regular church-goer. I don't see anything self sacrificing in that."

"You don't? But, my dear, she had a new gown and a new hat that had just arrived Saturday night."—Cleveland Plain Dealer.

**Real Ingratitude.**

"Republics are ungrateful," said the ready made philosopher.

"Perhaps," replied Mr. Chuggina, "but if you want a taste of real ingratitude take a party of friends out for an automobile ride and listen to their sarcastic remarks if you happen to break down."—Washington Star.

**At the Literary Club.**

"Maria, what was done at the meeting of your literary club last night?"

"We fined Mrs. Chillum-Kearney \$5 for accusing Mrs. Highmoss of cheating at bridge."—Chicago Tribune.



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