Tricks of Hindu Jugglers.

The wonderful tricks of legerdemain, the feats of balanding, tumbling, and rope-dancing, performed by men and women in the theaters and circuses in this country,

dancing, performed by men and women in the theaters and circuses in this country, are hardly equal to the commonest tricks and fests performed by Hindu jugglers in their native land.

It is a very common sight in India to see young girls balancing themselves on their heads with their helps in the air, or to see them walking on their hands and feet with their bedies bent backwards. It is an easy thing for a girl of fitteen years to bend backwards, plunge her head into a hole eighteen inches deep, full of water and dirt, and bring up between her lips a ring that was buried in the mud.

Women are not less dexterous than the girls and the men. They are frequently seen dancing in couples on slack ropes, one playing on the vinu or Hindu guitar, while the other poses, postures, and capers gracefully about with a vessel brinniul of water in each hand, without spilling a drop.

A Hindu juggler will stand a pole twenty feet high on the ground, and then elimb to the top as if it was a firmly rooted tree. He fixes the top of the pole in the middle of his sash and dances about in all directions without disturbing the equilibrium of the pole. The same man, after giving an exhibition of this sort, slides down the pole, takes a boy on his shoulders, climbs once more to the top, fixes the top of the pole in the middle of his hands erect, balancing himself, with the boy on his shoulders, active and served person would balance himself on one foct on the ground.

Another very difficult act is that o

mis shoulder, as easily as an average person would balance himself on one foot on the ground.

Another very difficult act is that o balancing a sword with a broad blade, the point resting on the performer's chin; then the juggler will balance a straw on his nose, or on a small stick which he holds in his lips. While performing this trick the juggler sometimes places a piece of thin tile on his nose and tosses up a stone which, falling on the tile, breaks it to pieces.

Some of the most wonderful feats of these men are performed on the slack rope. While balancing himself on the rope, the performer carries a long stick on the end of his nose. At the top of the stick is set a large tray from which walnut shells are suspended by threads. He takes in his lips a stick long enough to reach the shells, and by sudden movements of the lips he tosses each shell upon the tray without deranging anything or losing his balance. While doing this he strings beeds upon a horse hair by means of his tongue, and without any assistance from his hands.

Raleigh's Death.

Raleigh's Death.

The record of men who live nobly may be worthily supplemented by that of the souls who depart this life like Christian gentlemen. Charles I. and Louis XVI. went through the ordeal of execution with the fine solemnity befitting a king in such extremity; and Sir Walter Raleigh died in a manner befitting his life and purposes.

On the morning of his execution he turned to his old friend, Sir Hugh Creston, who had tried to approach his scaffold and was repulsed by the sheriff, with the smiling remark:

"Nover fear but I shall have a place!"
Il little later a very bald man pressed

I little later a very bald man pressed forward to see Raleigh and pray with him. Sir Walter took off his own embroidered

Sir Walter took off his own embroidered cap, and placed it on the head of this spectator, saying:

"Take this, good friend, to remember me, for you have more need of it than I."

"Farwell, my lords," he said to the courtiers who came to take an affectionate leave of him. "I have a long journey before me, and I must say good-bye."

Then he reached the seafold, and said, as he did so, "Now I am going to God." He touched the axe gently, and continued:

"This is a sharp medicine, but it will cure all diseases."

The very executioner shrank from behead-og him, but the illustrious prisoner ex-

claimed:
"What dost thou fear? Strike, man!'
and so ended a gentle and fearless life.

His Price.

Ins certain ready-made lothing stores the most valuable salesmands not the one who can sell a coat to the man who wishes to buy, but the one who can sell a coat to the man who desar't want to buy. A witness who was on the stand in a Southern court must have been a salesman of that sort.

sort.

He was testifying against a negro who and stolen a pair of pantaloons from his

store. "How much are the pants worth?" asked "How muon are the panes worth: asset Judge Thompson.
"Well, judge, responded the witness, "it depends upon the man who wants to buy them. I sell them to one man for \$6, to another for \$5, but you can have them for \$4."

Two Singular Lunatics.

Several men were talking of superstitions to common among all classes of people. As a matter of course one of the things touched a matter of course one of the things touched upon was the supposedly fatal number thirteen. An old colored man who happened to be within hearing distance felt moved to remark: "I want to tell you, gem"nen, not to make fun o' dat thirteen business. I ain't superfishus, but I tell you, don't you cat at no table whar dar's thirteen. I dun do dat, and I hope to die if pretty nearly every one of dem ain't dead and buried."

His hearers expressed surprise at his re-

and buried."
His hearers expressed surprise at his remarkable statement and asked for particulars.
"Well, some of dem got killed and one

thing an another, and some jest nachelly died. But dey is pretty nearly all gone to-'How long ago did this thirteen at-table

"How long ago did this infriednat-acte incident occur?"
"Now, lemme see. Been about 30 years since the war, ain't it? Well, I spec' it must a' happened ten years before the war broke out. But it makes me feel about as uneasy as though it was only yesterday."

Electricity and Hot Water versus the

depends upon the man who wants to buy them. I sell them to one man for \$6.

**Sir," responded his Honor, in a disgusted tone, "I want you to tell me what those pants are worth."

**Ah, judge," said the Israelite, "take am for \$5. it \$4 don't sail you."

**Look here," thundered the judge, "if you don't tell me what you to tell me what you don't tell me the spents I will send you to jail for contempt of court."

**Well, then, judge," pleaded the obtuse witness, in a most insinuating tone, "take 'em for \$2. It is giving them away almost, but you can have 'em for \$2.

By this time the spectators were convulsed with laughter, and the judge him self was obliged to forget his judge him self was obliged him to be self was obli

catch the sound of the ocean surf-beat, many miles away. That is not when I am in Kanesas, but while visiting in the New England States.

Among the pleasures of being blind is the impossibility of seeing ugly sights. And a blind man never has to behold physical deformity and suffering.

Then again, all the friends of the blind man are beautiful. You remember in Victor Hugo's terrible story, "The Man That Laughs," Dea, the blind girl, always thought Gwinplaine was a handsome young man, although in reality he was hideously deformed.

The blind are always happy. They see The blind are always happy. They see the face of God, and that is enough.

They see think and icel—but they have a curious objection to doing so in the presence of time

honored custom.

Particularly is this true with regard to

the face of God, and that is enough.

Two Singular Lunatics.

The Morristown Jerseyman tells of a lunatic at the Morris Plains Asylum who was mute for five years. Even the physicians thought he had lost the power of speech. One day two of his fingers were mangled in a washing machine. To the astonishment of overybody who heard him, he exclaimed, "By the great and jumping Moses, a devil is betier than an inventor." That was three years ago, and he has not spoken since. Another patient, a boy in the same institution, is a lightning calculator. The most intricate problems are solved by him in fractions of a minute. The boy believes that his head is filled with little blocks with figures upon them, and work out the problems. He thinks his brain, in fact, is a multiplication table. His insanity seems pardonable, for only a tew same men can compete with him as a mathematician. Every day he soaks his head in water to prevent the blocks from rattling, and occasionally he begs for oil to put into his ears, so that the imaginary squares will slip upon each other more easily.

CELTIC CROSS FOR THE FAIR.

To Stand in the Countess of Aberdeen's Irish Village.

Commissioned by the Countess of Aberdeen's Irish villa

CELTIC CROSS FOR THE FAIR.

To Stand in the Countess of Aberdeen's Irish Villiage.

Commissioned by the Countess of Aberdeen's Gen, Mr. Charles Land, of New York, has left for Europe. He goes to visit the Irish ogreyatone quarries in Kilkenny, Ireland, to superintend the execution of a large Celtic cross, which is to be one of the prominent architectural features of the Irish village at the Columbian Exposition in Chicago.

The village is to be constructed under the patronage of the Countess of Aberdeen, who is greatly interested in developing Irish industries. It will be laid out in crooked streets and alleys, upon which quaint houses and huts will be erected. The market place will be the most important portion of the village, and in its center will be placed the Celtic cross, which is to be fine example of Irish stone cutting and polishing. In the market place, also, will be shown lace making, wood carving, weaving and kindred employments.

The cross will be made of the same durable stone as that used in all the recumbent to the interest of the cross will be well in all the recumbent to the interest of the cross will be well in all the recumbent to the cross will be well in all the recumbent to the cross will be well in all the recumbent to the cross will be considered and many quarries. In height the cross proper will be filteen feet, standing on a rough gray-stone base five feet high. The arms of the curious interlaced pattern symbolizing the critical property-stricken, and average women of the childs of the Celtic cross. Well be done by the fitteen feet, standing on the curious interlaced pattern symbolizing the critical property stricken, and average women of the cross will be done by the fitteen feet, standing on a rough gray to the condition of the Celtic cross very leave the cross will be done by the fitteen feet, standing on a rough gray to the fitteen feet, standing on the critical property stricken, and average women of the property stricken, and average women of the property of the property of the brella; beside an extra one for use in halling a street-car, getting out her purse, straightening her hat, or opening the gate. Half a dozen hands bestowed upon a femine pedestrian on a rainy day would supply a want long felt. But only two hands have been bestowed upon her. If Providence supposed that woman was going to make her head save her hands on such occasions Providence should have given her more head.

her bead save her hands on such occasions. Providence should have given her more head.

Look at the dress question in the light of health. This branch of the subject has been dealt with so irequently that we will content ourselves withsaying that the woman who wantonly injures her circulation, her heart, liver, stomach and lungs, by crowding them into as small a space as possible, is like unto a householder who should put his bed, dining-room table, plano, washing machine and kitchen stove all into his pantry, and expect to get good satisfaction from them there. Not many waists in real life show the hideous deformity of the waists in fashion plates, but they are held up as an ideal toward which we should strive. The fashionable woman whose waist is as large as that of an untransmeled girl of 12, considers herself a miracle of good sense and courage, and yet a man of 25 whose waist was no larger than that of his 12-year-old son would be thought a pitiable weakling, or be suspected of tight lacing. A waist that is too small to be in proper proportion to the rest of the figure is as un-

A waist that is too small to be in proper proportion to the rest of the figure is as unhealthful as an appetite that is too small to keep up the bodily strength.

There is another side to the subject—or rather there are so many other sides to it that they threaten to overflow the limits of one article. In a short time we hope to

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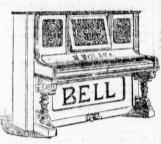
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