

THE GRAVE OF A LITTLE CHILD

There's a spot on the hillside far away,
Where in summer the grass grows green;
Where, beneath a rustling elm tree's shade,
A moss covered stone is seen.
'Tis a quiet and unfrequented spot,
A solitude long and wild;
Yet somebody's hopes are buried there—
'Tis the grave of a little child.

In winter, alas! that mossy stone
Is hid beneath a shroud of snow,
But around it in spring-time, fresh and sweet,
The daisies and violets grow.
And o'er it the summer breezes blow
With a fragrance soft and wild,
And the autumn's dead leaves thickly strew
That grave of a little child.

And every year there's a redbreast comes,
When the month of May is nigh,
And builds her nest in this quiet spot,
Mid the elm tree's branches high.
With her melody sweet by the hour she trills
As if by the scene beguiled;
Perhaps, who knows, 'tis an angel comes
To the grave of that little child.

Yes, somebody's hopes lie buried there:
Some mother is weeping in vain,
For though years may come and years may go
I'll never come back again.
Yes, blessed are those who die in youth,
The pure and the unadorned,
Some roads to Heaven perhaps run through
That grave of a little child.

—Walter Reed, in N. Y. Weekly.

TO CATCH THE UNWARY.

Many Old and New Paradoxes
That Are Interesting.

Tests for the Wits of Your Friends—Bright
Problems That Are Puzzling Yet
Easy to Solve—An Old Rule
With No Exception.

After the cigars had been lighted at a small dinner party one evening not long ago, the subject of paradoxes was introduced. It was a matter of considerable comment to those present what a large number of propositions, or queries, there are floating about the world in one form or another, which are intended to puzzle the wits of the unwary. Some of them are extremely ancient, having been handed down from the works of the Greek philosophers, and some are of recent origin. All of them form excellent mental exercise, as they sharpen the wits, besides being a recreation to the mind. No claim to originality is made to the examples given here, most of which were brought out at the dinner mentioned, but undoubtedly some readers will find a number of questions which they have never before heard. Who has not at some period of his existence puzzled his brain over this query:

If a goose weighs ten pounds and half its own weight, what is the weight of the goose?

Many persons have undoubtedly been tempted to answer fifteen pounds, when the correct answer, of course, is twenty pounds, as they discover after giving the problem a little thought. An exceedingly wise man has sometimes been caught by a very simple question of this sort. The following for example:

How many days would it take to cut up a piece of cloth fifty yards long, one yard being cut off every day?

Or this:
A small climbing spout twenty feet high ascends five feet every day, and slips down four feet every night. How long will it take the spout to reach the top of the post?

These are simple questions in arithmetic, and yet, how many persons would answer fifty days, instead of forty-nine to the first one, and twenty instead of sixteen to the last one. It is perhaps scarcely necessary to point out that the small would gain one foot a day for fifteen days, and on the sixteenth day reach the top of the pole, and there, of course, remain.

Here is one of a different sort, but none the less puzzling:
A man walks round a pole, on the top of which is a monkey. As the man moves, the monkey turns round on the top of the pole, so as still to keep face to face with the man. When the man has gone round the pole, has he or has he not, gone round the monkey?

As either answer to this question may be upheld with strong and logical arguments, the reader is left to decide the question for himself.

Which, at any given moment, is moving forward faster, the top of a coach wheel, or the bottom?

The answer to this question seems simple enough, but probably nine persons out of ten, asked at random, would give the wrong reply. It would appear at first sight that the top and bottom must be moving at the same rate; that is, the speed of the carriage. But by a little thought it will be discovered that the bottom of the wheel is, in fact, by the direction of its motion around its axis, moving backward, in an opposite direction to that which the carriage is advancing, and is consequently stationary in space, while the point on top of the wheel is moving forward with the doubled velocity of its own motion around the axis and the speed at which the carriage moves.

Many persons will recall the famous paradox of Zeno, by which he sought to prove that all motion is impossible.

"A body," he argued, "must move either in a place where it is or in a place where it is not. Now, a body in the place where it is stationary and cannot be in motion, nor, obviously, can it be in motion in the place where it is not. Therefore it cannot move at all."

Bodies do move, however, and that is a sufficient answer to the ingenious philosopher. Another paradox which has been inherited from the Greeks—that of Achilles and the tortoise—is familiar.

Achilles (the swift-footed) allows the tortoise a hundred yards start, and runs ten yards while the tortoise runs one. Now, when Achilles has run a hundred yards the tortoise has run ten yards and is therefore still that distance ahead. When Achilles has run these ten yards, the tortoise has run one yard. And when Achilles has run the one-tenth of a yard the tortoise has run one-hundredth. It is only necessary to continue the same process of reasoning to prove that Achilles can never overtake the tortoise.

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Of course, it is a fact that Achilles does overtake the tortoise, notwithstanding this apparently logical reasoning to the contrary. The conclusion of that paradox is somewhat different from the following, although in some ways similar to it:

A man owes four cents. He pays two cents one day, one cent the next, one-half cent the next, and so on, one-half each day of the debt. Now, although on the fourth day he only owes one-quarter of a cent, if he should be endowed with the gift of immortality, and he should continue to pay the debt at the same ratio, he could never pay all of it. There would always remain that half of the former day's payment, providing he had counters small enough to make the payments.

Here is a puzzle in geometry. It does not require a skilled mathematician, however, to solve it.

It is required to demonstrate (geometrically) that a larger crop of corn can be grown on an acre of level ground than on an acre of slanting ground. The stalks of corn are supposed to grow perpendicularly in both cases, and all other particulars, such as fertility of the soil and the like, to be the same.

The ingenious reader will probably have no trouble in solving the problem without assistance.

Philosophers, according to the latest devices, have not been able to decide what would be the fate of a donkey placed exactly midway between two haystacks. As there is clearly no reason why he should choose one rick rather than the other, it is presumed that, logically, he would starve to death.

The cynic's reply to this proposition may, perhaps, be as good as any that could be found: that is, that the philosopher who wastes time over such a question ought to solve it by actual experience.

Probably every reader has quoted the proverb: "There is an exception to every rule," several hundred thousand times during his or her life, and never thought that the proverb contradicted itself. For, clearly, if there is an exception to every rule, there is an exception to this proverb; therefore, there is a rule without an exception.

The familiar query: "If Dick's father is Tom's son, what relation is Dick to Tom?" is easier of solution than either one closely allied to it, which runs as follows: A man standing before a portrait says of it:—

"Sisters and brothers have I none—"

Yet that man's father is my father's son."

What relation is the speaker to the person depicted in the portrait? The answer is often given that the portrait represents the speaker himself, when, as a matter of fact, it represents the speaker's son.

It is seldom, indeed, that the following question is answered correctly off hand:

A train starts daily from San Francisco to New York and one daily from New York to San Francisco, the journey lasting five days. How many trains will a traveler meet in journeying from New York to San Francisco?

About ninety-nine persons out of one hundred would say five trains, as a matter of course. The fact is overlooked that every day during the journey a fresh train is starting from the other end, while there are five trains on the way to begin with. Consequently the traveler will meet not five trains, but ten.

The following problem is left for the reader to think about:

If there are more people in the world than any one person has hairs upon his head, then there must exist at least two persons who possess identically the same number of hairs, to a hair.

This same proposition may be applied to the faces of human beings in the world. If the number of perceptible differences between two faces be not greater than the total number of the human race, then there must exist at least two persons who are to all appearances exactly alike. When it is considered that there are about 1,000,000 persons in the world and that the human countenance does not vary, except within comparatively narrow limits, the truth of the proposition becomes obvious, without applying the logical reasoning of it.—N. Y. Tribune.

THE ORIGIN OF "KELTER."
Derivation and Different Meanings of the Word.

Kilter or kelter was an "Anglicism" long before it was "Americanism." Skinner in 1871 has "Skelter; he is not yet in kelter, nondum est paratus." It is also given in a reprint of Ray's Collection of 189 of the Swedish points to a Scandinavian origin. Cf. Dan. "kille," to truss, tuck up, whence E. "kilt." Reitz gives Swed. dial. "kilter-band," a band for holding up tucked-up clothes; "kiltir-sig," to gird up, tuck up and fasten. The metaphor is obvious enough.

This word "kelter," as it should be spelled, is given in Johnson's dictionary, and derived from the Danish "kelter," to gird; a quotation is given from Barrow's works, where the word is used. Bailey, in his etymological dictionary, derives it from the Latin culture. Halliwell ("Dictionary of Anglo-Saxon and Provincial Words") gives it as used in the east of England both as a substantive and as a verb. It is a word of everyday use in Surrey and Sussex, in the sense of order or condition. Rev. W. D. Parham, in his "Dictionary of the Sussex Dialect," notices it in the phrase, "this farm seems in very good 'kelter.'" I have often heard it used in the same way, and anything that is out of condition is described as being out of "kelter." On reference to the publication of the English Dialect Society it will be seen that the word is of very general use throughout England. In the neighborhood of Whitby it occurs as a verb and a substantive, and in the Mid and East Yorkshire glossaries also; it is used also in West Cornwall, Hampshire and the Isle of Wight. In West Somerset, in Sheffield and in Bradford the word means money. These references will be sufficient to show that the expression is not an Americanism, but that the word has found and still finds a place in vernacular English.—Chicago News.

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